CANADIAN JEWISH REVIEW

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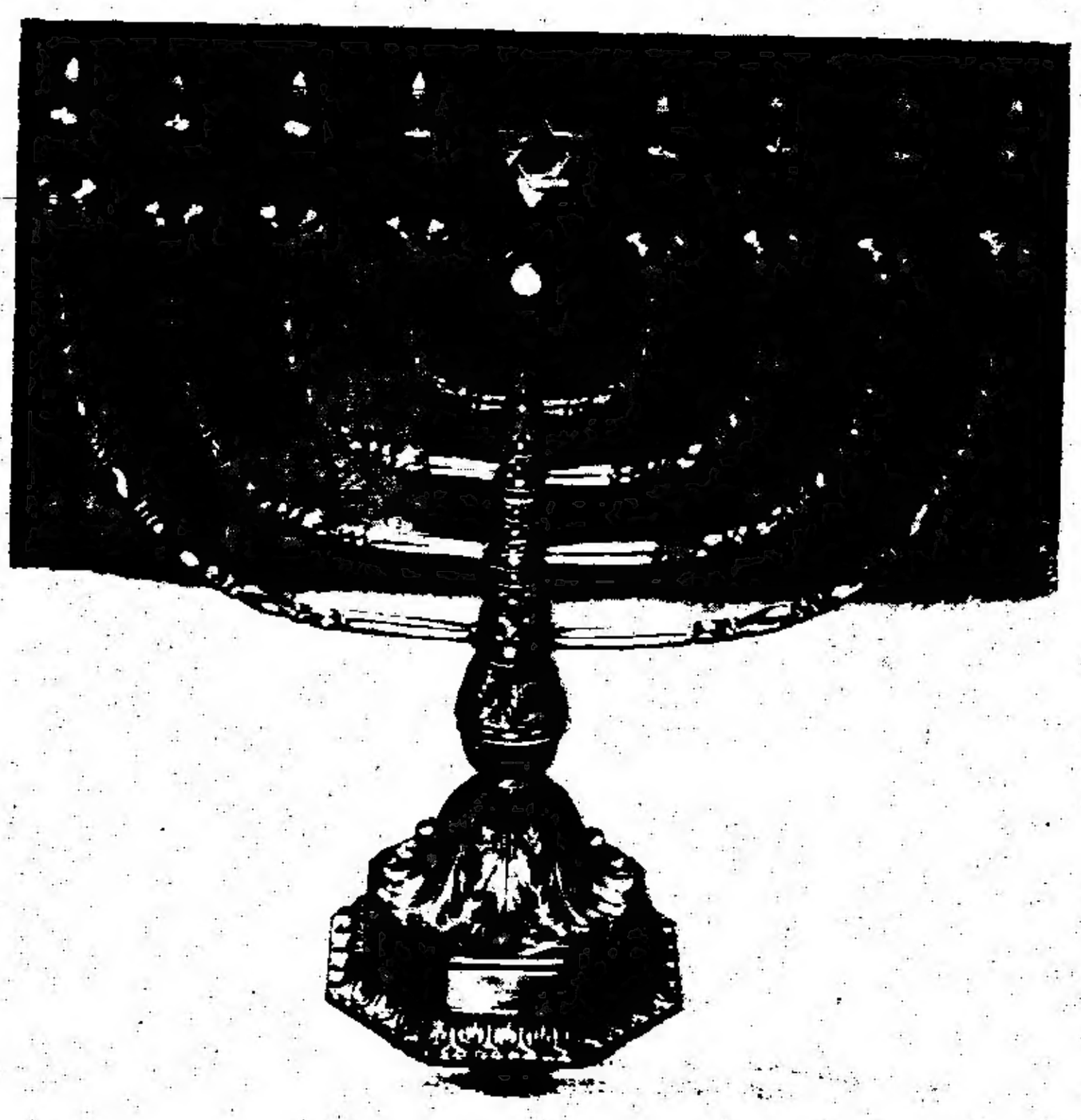

1943-5704

Canadian Jewry Celebrates the 2108th Chanukah Festival

Montreal — The Canadian English-Jewish Weekly — Toronto

Price for This Copy, 25 Cents

To Holiday Season Purchasers

Since December 1942, and due to Federal Regulations, the quantities of alcoholic beverages which may be sold by the Quebec Liquor Commission have been heavily restricted. The full effect of those regulations is now beginning to be felt. At this holiday time of year, many customers keenly resent the short supply. The Quebec Liquor Commission therefore takes this opportunity of reminding purchasers that the Commission today operates under a quota system and urges that all purchasers extend their full co-operation in order that existing supplies may be fairly distributed.

1. DO NOT OFFER ALCOHOLIC GIFTS THIS YEAR.

In previous years it has been the custom of many businesses and industries to tender Christmas gifts of alcoholic beverages to friends and employees, and to enjoy friendly celebrations at which alcoholic beverages were served. It is regrettable, but under present circumstances these practices must be curtailed. This year because of the Federal restrictions upon beverage spirits, all types and No additional amount of alcoholic beverages can be brands of alcoholic beverages are in short supply, released for the holiday season, and only quantities permitted under the ration may be purchased. You are asked not to put alcoholic beverages on your Christmas list this year, thus increasing the general consumption of spirits.

2. AVOID TELEPHONING FOR INFORMATION.

Hundreds of calls are being received by the Commission daily, asking the hours at which wine, or scotch, or gin or rye will be on sale at certain stores. It is impossible to give this information to the public because sale circumstances vary with different stores and are dependent upon the stocks on hand at these stores. Further even if it were possible to supply this information, the knowledge would act against the interests of all as it would help those who obtain alcoholic beverages for others for a "consideration".

3. BE READY TO SHOW YOUR REGISTRATION CARD.

From this time on, the clerks of stores are authorized to ask any customer to show his or her registration card when the ration book is presented. You are asked not to be annoyed with this formality as it is a measure to prevent the sale of alcoholic beverages to hoarders and to those using other person's ration books illegally or on a commercial basis. If the name on the national registration card does not correspond with the name on the ration book, the ration book will be confiscated by the clerk of the store.

4. DO NOT SEND ANYONE TO MAKE YOUR PURCHASE.

Your ration book is not transferable and must not be used by anyone except the person to whom it was originally issued. This is to prevent the operations of those who would make a practice of buying full ration quotas for a number of people and re-selling such stocks. *If the ration book is presented to the clerk by anyone other than the person to whom it was issued, the ration book will be confiscated by the clerk.* This is being brought to your attention inasmuch as a number of ration books have already been confiscated by the Quebec Liquor Commission although these were presented in good faith by persons who had been sent to the store to obtain alcoholic beverages required by others.

5. "QUOTA SOLD OUT"

It is quite possible that due to the pressure of this seasonal buying, certain stores may exhaust their quotas of goods before the regular store hours are over. In such cases, and in order to save the time of waiting customers, the store will be closed and a notice placed in the window notifying the public that the store is closed but will re-open the following day.

Your full co-operation is needed in these steps which are being taken by the Commission to protect the public and to ensure fair treatment for all in the distribution of store stocks. Only in this way will everyone be permitted to enjoy their fair share of alcoholic beverages during this holiday season.

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CANADIAN JEWISH REVIEW

VOL. XXVI MONTREAL, DECEMBER 17, 1943 No. 11

Commentaries

By Dr. Harry J. Stern, Rabbi

Chanukah and Christmas

There is a realism in our observance of Chanukah during these years of global crisis. We celebrate the feast not out of mere sentimentalism. We celebrate the feast out of the reality that truly valiant men today bleed and die for law and freedom as did the Maccabees of old.

The Maccabees lived in a time that had many parallels with our own world. Antiochus IV, King of Syria, wished to Hellenize the world even as Hitler set out to Nazify the globe. Like Hitler today, Antiochus saw in the Jew a threat to his world domination. Judaism, the religion of the Jew, was an obstacle to paganism. Hence pure religion must be dethroned.

The Hellenizers had their fifth columnists boring within the body politic of Palestine. There were, of course, the Jewish Quislings, too, who had forsaken the faith of the fathers and collaborated with the Syrian enemy. But the pietists, represented by the heroic Maccabees, opposed Hellenistic imperialism and fired the hearts of many with zeal for spiritual religion and free government. They knew one great truth above all else: that, if need be, they must give their lives so that the spiritual values of light might not perish from the earth.

The great virtue, hence, of the Maccabees and the other pietists was that of martyrdom. The summons of Mattathias to his brave sons clearly calls for martyrdom, "And now, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers . . . Be strong, and show yourselves men in behalf of the law; for therein shall ye obtain glory."

The legacy of the Maccabees must be our legacy. It has to do with the willingness to die Al Kiddush ha-Shem, for the sanctification of God's name. It is piety at its highest. Mattathias gave unto his sons a faith which made them unafraid to die for the cause of God, truth, and righteousness. He gave them a faith which gave them the very courage to resist evil and evil-doers boldly.

We today, like unto the Maccabean sires of yore, must possess the faith so that we may be enabled to show ourselves men in behalf of the law.

Millions of contemporary Maccabees on far flung battlefields die today fighting militantly the battle for a better world. They are the martyrs who forget self and give all for the cause of human betterment. Martyrdom is the great virtue which makes men focus their attention on good and noble causes.

It is because the old Maccabean virtue of martyrdom is so much a part of the democratic world that surely we can begin to see now the arch-tyrant of democracy and of the Jew go down toward the end of his accursed ten years of black hate and red murder. Hitler's doom is at hand! Were it not for the heroic martyrs who today are destroying the idolatry and idols of fuehrers, mankind might has been long enslaved and depersonalized and dehumanized.

In this global war against the Axis the worth of martyrdom has come to the fore. This virtue distinguishes the modern heroes of the United Nations who resolutely have dedicated themselves to the cause of liberty, universal freedom and peace.

Chanukah 5704 should make us conscious that a genuine new order, emancipated from Nazism and Fascism, will come if we purify the altars of life, political, economic and religious and if, in a spirit of holiness, we become concerned with the freedom of all peoples, great and small.

The common people of the world, the disinherited, rejoice at the noble prophetic declarations recently given by the statesmen of the United Nations in recently-held dramatic conferences. But the ideals set forth in these declarations are old, old as Moses, Isaiah, Jeremiah, and Jesus. Long enough these ideals of righteousness have been in heaven. Now the time has come for these to be brought down to earth. The ideals of the Maccabees and prophets must be translated into concrete human relationships, unto covenants of freedom and justice for all and every people. The world has endured enough of martyrdom and merits that justice be the established rule among men and that peace and brotherhood at last reign supreme.

Chanukah and Martyrdom

It is beautifully symbolic and dramatic that Chanukah this year occurs on Christmas Eve. This simultaneous observance of the two festivals of lights by Jews and Christians ought to give emphasis to the precious Judaeo-Christian heritage and the need for safeguarding it in these days of totalitarian dark paganism. If ever Jew and Christian had to display unity in defense of common ideals it is certainly today, and happily in all free lands Jews and Christians are rapidly moving toward closer and larger unity.

Chanukah and Christmas have a common origin in the history of religious observances. The kindling of lights on these sacred days may be traced to the mid-winter solstice. It indicated the return of the sun, the lengthening of the days. About the mid-winter month in the primitive age of the race a day was set apart in honour of the sun that was coming back and the removal of the gloom which possessed the hearts of people during the absence of the sun. The 25th of Kislev and the 25th day of December then definitely belong to the family of solstice celebrations.

The synagogue, of course, connected the solstice celebration with the historic setting of the Maccabean struggle for religious freedom and liberty. With it, too, became associated the dramatic story of the little flask of sacred oil that escaped defilement at the hands of the heathens and lasted eight days miraculously though its amount normally was of one-day duration.

In such cruel days of war, Chanukah ought to remind the Jew that our sires never deserted the field of battle. Though our tradition from ancient days has ever been a pacific one, yet we never hesitated to rise in defense of truth and justice. Anti-Semites like to ascribe cowardice to the Jew but history testifies to the contrary. To the land wherein the Jew was given freedom he more than discharged his patriotic duties.

(Continued on Page Nine)

every friday

This Chanukah, Jewish boys all over the world will be [illegible] the candles in old and crowding locations, often under strange circumstances, thousands of miles from the communities where they grew up and sometimes took part in religious school plays as John Hasmonean, the Hammer, or Mattathias, the father, who was such a tough old priest that he ran his sword right through a Syrian officer. A glance backward at the way Jewish soldiers observed the recent holy days of Yom Kippur and Rosh Hashonah gives some idea of what they will be doing while the folks at home are lighting the candles here and offering prayers for them in thousands of Jewish family circles.

On the Day of Atonement, soldiers of the Eighth Army in Italy, Jews from the United States, Palestine, Yugoslavia, and Greek Jewish exiled prayers for those who had been [illegible] by the fronts of civilians murdered in a building which was known as Casa del Fascio; Fascist Headquarters, which some Allied enemy had made [illegible] headway and they had [illegible] to abandon it. When [illegible] from an enemy stronghold was over, a cook shot for Jewish boys.

Of an Naval Operations in The South Pacific, Rosh Hashonah services took place in a highly tilted amphitheatre among the mountains, attended by Jews from all parts of the island, who had journeyed their way [illegible] to spend the day on all the crests of the earth and the valleys, and over the hills and the marshes and the shadows of an Oriental city [illegible] the air. When a small group from New York completed the shofar, some of the men thought it was the call of the wild and some others thought it was an air-raid alarm, or it must have been good.

From Jerusalem in The Middle East, a Jewish chaplain reported how soldiers the Chief Rabbi of Egypt, His Holiness Rabbi Nahoum, was very happy to lend a helping hand, a dollar from the Great Synagogue. Through the Jewish Welfare Board, already every Jewish soldier was a guest at some home, for which was arranged right on the very spot with Jewish women and their assistants throughout the Holy Land while the voices dowd over the pervading hush. Yes [illegible] boys were stationed in the shadow of the pyramids, the Pharaohs are no more, observed the chaplain [illegible], but Israel still holds the same services and traditions the same faith. With a grin, too, no doubt. And assuredly, [illegible] in the wilderness [illegible] spread down with love [illegible] and devotion to conduct services for men in out of the way posts.

Somewhere in South America there is an airforce base known as "The Rock." It is one of a cluster of volcanic islands far down the tip of the continent, and is covered with cold rock and [illegible] the sun of a hemisphere. Wild animals abound there and [illegible] insects dart around. For Rosh Hashonah there was a minyan but no shofar. Suddenly one of the men remembered a wild ram's horn in his possession. They [illegible] it hollow and the sound went forth; another miracle to recall.

At one place servicemen went up to the bimah for Torah readings with talaisim on their shoulders and yarmulkes on their heads, and also one made strapped to their shoulders for carrying in their kit. In every Rosh Hashonah one prays anew, [illegible] from homesick to service conscience by the Red Cross. Cynics of a Sabbath on the Kinghan border realized the annual change by Jewish soldiers crossing the Rio Grande River for a very fine dinner after services. The chefs of South, some cooks, barbecue and other such fine meals and [illegible] are [illegible] to [illegible] all over the world in so many places that a [illegible] will [illegible] them.

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whelmed in these bad days the Maccabeans were of the only today they are of many! The Jewish plight is indeed worse now than it was then but on the Maccabean are the greatest powers in the world.

Josephus, the greatest historian, said the lights were a symbol of the liberty which the Jews obtained by their of the Syrians. They still spell liberty, liberty for all who stand to their defense today against the savage latest. The candle flames have heightened in two years so that they now can be seen by all the peoples where across the globe. By their glow the resolute [illegible] citizens of this day and time are on the watch. [illegible] after a monster who strives to put the lights out with in the entire freedom-loving world! Chanukah [illegible] defeat and the destruction of every tyranny against the [illegible] of humanity.

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[illegible] strongly disapprove of what you say and will defend to the death [illegible] right to say it. — Voltaire to Helvetius.

The Underground Paper Of The Maccabean Revolt

By Rabbi H. A. Fischel, of St. Catharine's, Ontario

It is one of the most fascinating facts about Chanukah that we still possess the underground paper of the Maccabean movement. It is a small pamphlet which circulated among the pious in the days of oppression. It expressed their feelings and thoughts, their fears and hopes and inspired them to take up their heroic fight against the powerful Greeco-Syrian overlord. It contains the slogans, doctrines and aims of this great fight and shows all the characteristics of an underground paper. This little pamphlet is the Book of Daniel, to-day part of our Bible.

Like many underground papers, this little work could not speak openly and undisguisedly about its true subject. Therefore, the unknown author made an older, well-known tyrant the villain of most stories of the book: Nebuchadnezzar, king of Babylonia, who had destroyed the first Jewish temple and commonwealth some centuries before his time. But every reader of this "illegal" pamphlet knew exactly who was meant: Antiochus Epiphanes, King of Syria, "King of Kings, the Great King, the Benefactor, Redeemer, Ruler of the Universe, the Revealed God", as he was called in the imperialistic style of his age.

This vain, extravagant, and cruel, but not incapable tyrant is well portrayed in our booklet. Courageously the book alludes to his illegal kingship (11.20). The former hostage and manager of the public theatres in Athens was usurper on the throne of Antioch. He had acquired the rule with the help of an invading army, financed and equipped by Rome. The baby, named as his co-regent, was murdered by his minister, thus giving him full control.

Our book alludes also to his anger which turned on unruly Palestine; for one of his victories over Egypt was turned into a diplomatic defeat, when Rome's outspoken ambassador made himself immortal by calmly drawing a circle in the sand around Antiochus, declaring that he could not leave the circle until he had taken an oath to evacuate Egypt. The author even mentions in a well-known story the king's mental disease of which he propably died shortly after and which makes him as a figure so similar to that of the later Roman tyrant Nero.

The Syrian administration tried to enforce the abolition of the Jewish foodlaws; our book, however, shows in its first story that one can live on a diet of pulse and water, if necessary, and even become more handsome than well-fed people, as happened in the case of the pious prophet Daniel, the hero of our "underground" stories.

The Syrians forced the Jews to take part in the unified imperial worship of Zeus, the "Lord of Heaven", whose statue frequently bore the king's features. Our book implores the reader rather to turn a martyr than to commit such a crime against the true and living God. Martyrdom is one of the great ideals and also one of the tragic facts of the Maccabean fight.

In our book, Daniel is thrown into the lion's den, his companion into the "burning fiery furnace". However, they are saved by a miracle. Some of these stories together with a number of related

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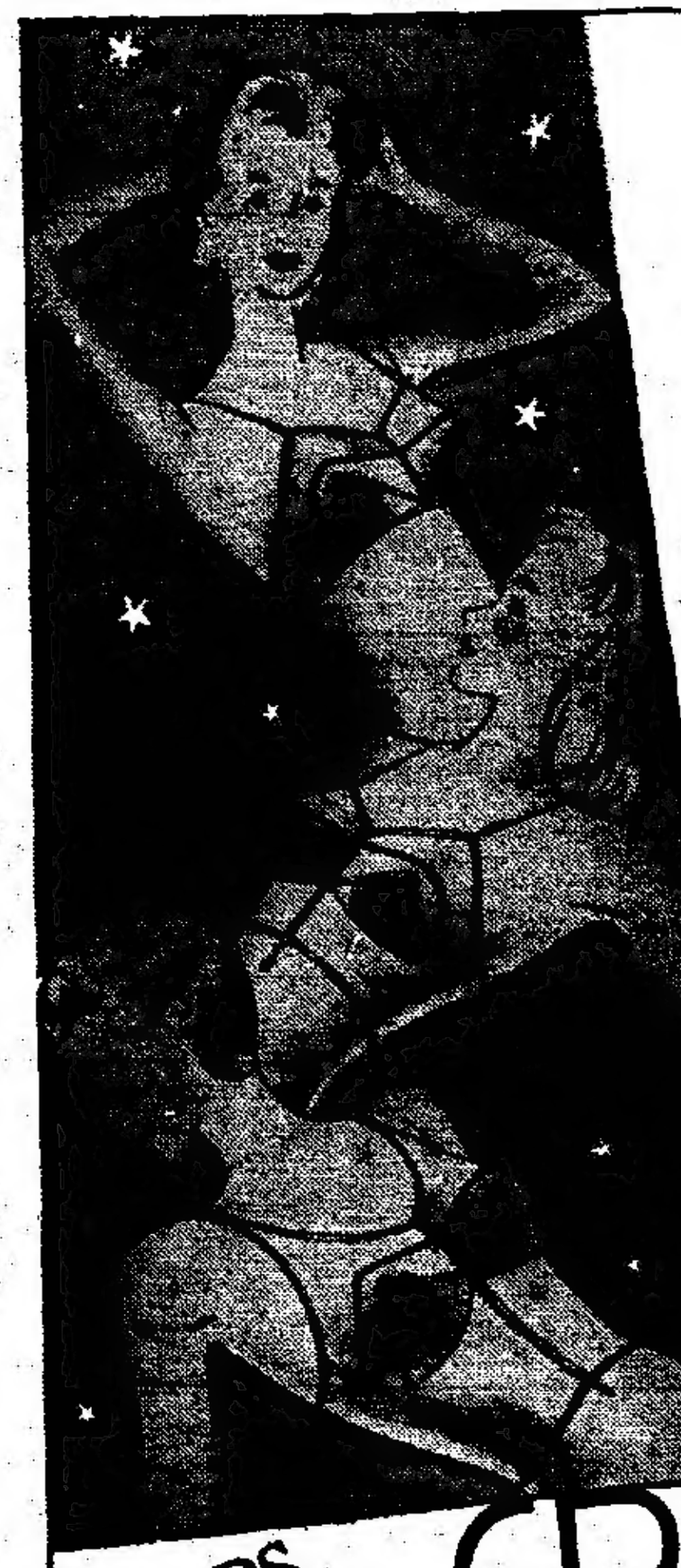
contemporary novels feature a "happy end", like the stories of Judith and Esther. Others, however, conclude with the tragedy of martyrdom like the story of Hannah and her seven sons. These stories introduced the ideal of martyrdom, of a heroic death for one's conviction, as a powerful religious and national force not only into Jewish, but also into world-history when taken over by the Church.

Another equally powerful force emerges from the Book of Daniel: the belief in immortality, the just reward of the martyrs and heroes in this great fight. We can imagine the comfort the persecuted could draw from the great comforting promise of our book: "They that are wise (to fight for the Law) shall shine as the brightness of the firmament; and they that (give their lives to) turn the many to righteousness as the stars for ever and ever."



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the book, illustrating by its magnificence, boldness and deep insight, not only the contemporaries but all following history of belief and thought, is the characterization of the great empires of that time, of huge territories annexed and suppressed by military power, financial and administrative skill, by technique, refinement, luxury, cruelty and murder. Even wide Jewish circles were dazzled by the outward splendour and attractiveness of this Hellenistic civilization, and the great military power and perfection, which found its expression in the fearful elephant corps, the ancient tanks, and in well-organized fleets.

But our fighter-poet and his follower saw deeper. The Syrian Empire was for them a colossal, monstrous statue; "the aspect thereof was terrible". The head of this statue was of solid gold, its breast massive silver, its belly and thighs heavy brass, its legs iron; it seemed indestructible but for one decisive fact: its feet were nothing else than clay! By its very nature it was condemned to an early downfall. Brute force and oppression cannot last. This is the message of this simile. What an immense power of irrefutable hope, moral conviction, and political wisdom speaks from these lines!

In another famous simile, the author compares the empires of the past and of his time to ferocious and phantastic beasts which finally devour each other. An underground paper has to use strong language. Therefore, the idol set up in the Jerusalem temple by the Syrians is called by a popular abusive swear-word: "abomination of desolation", a play of words on the official title of the imperial God: "Lord of Heaven". The book, as a whole, is full of allusions to facts well-known at that time which must have delighted and impressed the tortured masses of little down-trodden Judea.

The exorbitant taxes of the inexorable exactor, necessary after the huge payments the Syrians had to make to the Romans, weighed heavily on the small Jewish province. They are not forgotten by our author (11.20). He does even more for his people. He supplies them in his ninth chapter with one of the most wonderful prayers we possess, according to the spirit of Jewish religion a confession of sin. Part of this prayer is still used to-day in the Kurzy on our fast-days. It is followed by a cry for help: "O Lord, hearken and do; defer not" . . . "behold our desolation, and the city which is called by thy name".

The book, which seems to have been written after the first small victories of the Maccabean revolt, but before its final success and before the institution of Chanukah, has to speak the language of the people and, therefore, uses for the most part not the

...culture, a theological divinity related to Hebrew which the Jewish people had adopted some time previously.

Also the literary garb of the pamphlet had to appeal to the taste of the masses who were the pious peasants and artisans, not the "enlightened" and hellenized nobility and priesthood in Jerusalem, reared with Greek philosophy and science. Therefore, most of the pamphlet consists of anecdotes and short stories, frequently containing prophetic dreams and announcements. The mysterious and veiled character of these "predictions" which, however, have in mind contemporary events for ...ple, made the text more interesting and its tendency more persuasive. The mysterious atmosphere permeating the "prophetic" chapters has been so effectively achieved, that many people throughout the ages saw allusions to the events of their times in our book.

The Jewish people, persecuted in various ways throughout history and so frequently driven underground by oppression and tyranny, have created in this little pamphlet the first underground paper of world-history, more than two thousand years ago, opening the world's fight for justice and right by a truly inspired creation of their faith.

COMMENTARIES

(Continued from Page Five)

In the cause of truth and justice the Jew battled heroically also in the realm of ideas and Judaism has survived even as the Jewish people who have lived by the faith.

Christian and Jew, each cherishing his religious identity, can do much in terms of religious unity. We rejoice that on Christmas Day millions of Christians will pay homage to the child of Bethlehem, born within the Jewish fold, who has become the inspiration for noble living.

Judaism and Christianity both recognize God as the source of all life; they both have a common goal, the Kingdom of God on earth. May Chanukah and Christmastide help the respective adherents of the two great faiths to redeem the world from the present sorrow and darkness. May the light of Synagogue and Church illumine the world with faith in God, human compassion and brotherhood.

The above is from "The Jewish Spirit Triumphant," by the writer.

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Refugees Fail To Recognize Parents After Five Years

Mutual recognition — even between parents and children—is difficult after being separated five years. Six young German refugees, part of a group that arrived by ship from England, described their war experiences and their emotions at being reunited with their families in New York at the offices of the National Refugee Service, 139 Centre Street.

Madeleine, 10 years old, for example, on meeting her mother, questioned emphatically whether this was her parent. Her mother, she insisted, had been much taller and stouter. Ruth, 12, could only remember that her clean-shaven father once had had a mustache.

The four other girls two sets of sisters, ranging in age from 14 to 20, had no difficulty recognizing their mothers and fathers, but had themselves changed so that their parents hardly knew them.

Adventure and excitement, accompanying the girls on their escapes from one war-torn country to another, appear to have left little mark. Ruth calmly tells of her voyage from the Netherlands, where she had been sent for safety shortly before the war. Her visa to enter England arrived only the day before the Nazis invaded the Low Countries. On May 10, 1940, the day of invasion, Ruth was on her way across the Channel in a ship that was attacked but not damaged.

Madeleine's mother, who believed that the little girl would be safer from Nazi persecution in an institution in Germany than she would be at home, sent her daughter to an orphanage outside Berlin. After the orphanage was burned by the Nazis Madeleine and the other youngsters there were taken to England via Denmark and the Netherlands.

Families, disrupted in Germany, were split into still smaller units as they moved from country to country. Ruth's mother has been deported to a concentration camp "somewhere in Eastern Europe." Madeleine, whose brother and sister also eventually landed in England, has not seen her sister for four years. Trudy and Erica, at first sent to Birmingham, were separated when the family caring for Erica moved to Glasgow, and reunited for the trip to this country.

Bright lights, the abundance of things to buy, especially the plentifulness of fruit, have impressed the new arrivals.

"Oh, those wonderful grapes!" exclaimed Ruth.

Madeleine was more explicit. All they ever got were apples and pears in the summertime, she said. She explained that she had seen no bananas at all, that grapes had been to expensive to eat, and that oranges could be looked at, but not eaten, since they were reserved for the very young.

Trudy and Erica, and the other set of sisters, Lora and Greta, like best the idea of being able to go into stores to buy clothing without having to surrender ration coupons.

Erica said England was "full of Americans." "You don't see half as many Yanks here as you do in England," she said. "In uniform, I mean."

BNAI BRITH CABLES $5,000 TO SWEDEN FOR DANISH LODGE

An urgent plea came from Oscar Fraenckel, president of the now liquidated Bnai Brith Lodge in Copenhagen, Denmark, who together with most of the members of the lodge have found sanctuary in Sweden, following the mass expulsion of Danish Jews by the Nazis and their resetle through the joint efforts of the Danish and Swedish Governments, people and Kings. In answer Bnai Brith cabled $5,000 from Washington to Mr. Fraenckel for relief work among Danish members of Bnai Brith now in Sweden.

Authorized by Bnai Brith Central Administrative Board, the $5,000 was sent through the Danish and Swedish legations in the United States.

Mr. Fraenckel's plea for help was contained in the following cable received at headquarters: "Most of Denmark Lodge brothers have happily arrived in Sweden but on account of their sudden departure the greater part of them came over without money. On their behalf I beg to inquire if Bnai Brith would kindly come to our assistance in granting a loan for distribution in cases of most urgent need".

This $5,000 grant brings to $700,000 the funds contributed by Bnai Brith for war relief and refugee aid in seventeen countries since the outbreak of World War II.

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A Comment On Palestine

By Rabbi Abraham I. Feinberg, Of Holy Blossom Temple, Toronto

In probing the status and potential destiny of Zionist Palestine, the people, Israel, is the indicator and measure. (If I am sympathetic towards the resettlement of Jews in Palestine with maximum numbers and self-determination, it is because the interests and ideals of Israel require that such resettlement take place—with all possible despatch).

When three million Jews have already been murdered in Hitler's Europe, and the others are marked for slaughter, starvation or suicide, when the position of our people is deteriorating under the moral impact of war and insecurity throughout the world, doctrinaire disputations are unworthy and wasteful — a costly luxury for a people which has been subjected to a life-or-death struggle for more than a decade.

Each of us must search his own heart, and act in accordance with his highest loyalties. My oath of allegiance was taken long ago. In matters of attitude toward Jewish issues, I am concerned, not with an organization, nor a political camp, nor a label, nor a philosophy, but with the ultimate welfare and the basic teachings of the Jewish people.

Labels are stultifying to an individual and to a group. Are we a religion or a nation? On either side, rationalizations based on logic, literature and historic data can be marshalled. It is a battle of words, not of substance.

Before the dispersion, for example, Israel may have conceived itself only a faith. Did not our ancestors of the Roman period show great eagerness to proselytize? One cannot be converted to a race; he can be converted to a belief. Yet, when a convert seeks admission to Judaism, we are instructed, he must be reminded of the difficulties and hardships endured by Jews as a people.

Rabbi Samuel Schulman, of New York, for two generations the intellectual spokesman for non-Zionism, before a rabbinical conference in 1930 said: "The genius of our group is not in the self-conscious emphasis of the ethnos but rather in a sublime self-forgetfulness and giving the teachings of Judaism to the world and letting it speak for itself. The group will be taken care of if it is loyal to the teachings. As the Talmud expressed it, 'What shall I do in order to live?' 'Slay thyself,' the sages answered."

It is noteworthy, however, that he used the term "group," an apparent confession of vagueness, and of a character which is more than creed.

Dr. Kaufman Kohler, the great theologian of Reform Judaism, in an article written for the Jewish Encyclopedia, admitted that a clear and concise definition of Judaism is difficult. Why? Because Judaism comprises more than a religion pure and simple, based on accepted creeds, and "is inseparably connected with the Jewish nation." Those were his very words!

Some contend that the Jew survived because of his religion. Much ground exists for that assurance. It is equally true, however, that the religion survived because of the Jew. Had the Jewish people been made of weak fibre, had they not matched the noble quality of their faith with nobility in themselves, both would have perished. Jehudah Halevi declared, "Without Jews, there would have been no Torah." Yet Saadya Gaon checks us with that profound truth: "Jews are a nation only by virtue of their religious teachings."

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people, the ultimate instrument of its existence and its justification. The Bible narrative relates that God was ready to destroy Israel after it worshipped the golden calf; only the pleas of Moses averted the decree. The first king of Israel, Saul, was appointed by divine selection, operating through Samuel. When the succession of kings had been well-established, the criterion of good or bad in the government was the degree of conformity, not to a political formula, but to the will of God as revealed in the religious codes and institutions.

The Midrashic author commented on a phrase in Shir Hashirim, "Behold thou art fair, my love." His interpretation is very challenging. "You are fair through the giving of alms and acts of loving-kindness; you (Israel) are My lover when you walk in My ways!" In the first chapter of Isaiah, at the very [illegible] literary prophecies which [illegible] spiritual [illegible], the succinct, inescapable fact of Jewish destiny is distilled: "Zion will be redeemed through justice!"

The Reform Rabbinate abandoned the Pittsburgh Platform of 1885, which regarded Jews as a religious communion, and adopted the Columbus Platform, defining Jews as a "historic people" and Judaism as their "religio-cultural [illegible] would have accepted it. They proclaimed a universal message of brotherhood and fellowship to mankind, the most sublime ever conceived. But they loved the Jewish people and Zion. They did not ask Israel to surrender its separate individuality; they asked rather that Israel use its individuality for the service of mankind.

Deeply imbedded in every people is the desire for full development, the longing, as Mazzini phrased it, to "elaborate and express their idea, to contribute their stone also, to the pyramid of history." Israel's ancient prophets did not counsel self-destruction; they enriched and dignified and justified our existence by providing us with our central idea, the core of our spiritual awareness. We were to live, and not die — live, for the glory of God. . . . Yes, a brotherhood of nations was their dream; but in order to have a brotherhood, there must be nations to form it.

The people of Israel is the body; the religion of Israel is the soul. Without the people, our religion has no vessel to contain it, and it will soon drip away, lost in the fathomless sands of time. Without the religion, the people has an inner cohesion or will, and no purpose for existence, beyond its own animal being. We are not a nation like other nations. Our purpose is not alone freedom *from* something but freedom *for* something. We are a means, not an end — the instrument through which a new society might come into being. The outlines and the pattern for the new society may be erected on the old land.

Israel has become a symbol of democracy. We are also fated to be a barometer, in the trees measured out to us, of the quality of a democracy. We are fated also to become a beneficiary, please God a principal, one of the coming victory of democracy. In Palestine we may be fated to become the builder of democracy, political, social and economic.

What shall be the political structure of Palestine? To an increasingly-large body of Zionists, a state, with all the apparatus of government, seems the inevitable goal. In view of the disillusionment with makeshifts, the bitter experience of the wrongs inflicted by a dominant power and the desperation which drives us all to drastic safeguards, this demand for an independent Jewish state, however quixotic in the light of world politik, emerges naturally and inevitably out of the sorrow-laden grimly-embattled heart of Israel.

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the [illegible] which has already been poured into Palestine, and to the lives and poverty to which it extends the only promise. But the entire concept of the state may be revised in the post-war period, even granting Jewish participation in a revival of small nationalities. Any number of possibilities may present themselves.

As Albert Einstein once confessed, Palestine will not solve the Jewish problem, but its development will mean a revival of the soul of the Jewish people, by functioning as a cultural home and a source of spiritual health. Perhaps the definite term "will" should be changed to the potential "may." Palestine's growth *may* invigorate the Jewish soul—"if we who dwell elsewhere are sufficiently united and strong in spirit and enlightened to respond. Ultimately, each Jewry must work out its own salvation in its own way, receiving cultural reinforcement from Palestinian Jewish civilization.

We here in Canada are Canadians, living and laboring under the Dominion's statutes, and loving its soil. This is our political system, and we wish none other. For our brethren who reach Palestine, another formula for the collective life may be more feasible.

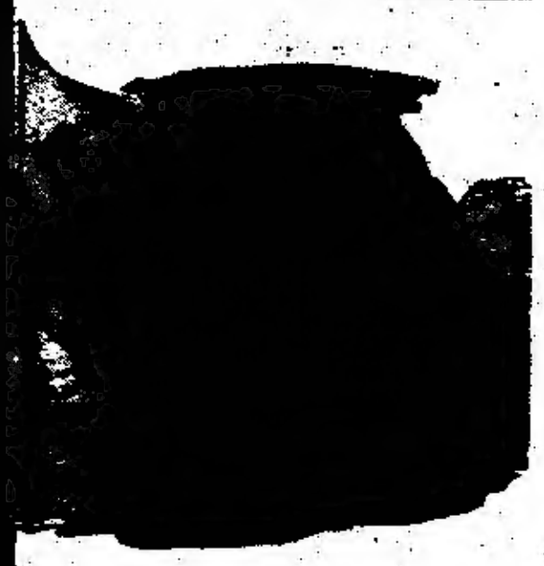
The claim of Israel to Palestine rests on many grounds! Among them, the magnificent contribution of the Yishuv to the war effort is not one of the most weighty. The youth of Israel needs no reward for fighting Hitlerism, save the knowledge that this arch-enemy of civilization has been destroyed. We are armed against the Nazis, not to save ourselves alone from their barbarism, but to save the elements of a decent and secure existence for all men.

Never were the interests of Israel and the interests of civilization more closely interlwined than they are today on all the battlefields of the earth. We are joined unbreakably with the United Nations, in Palestine and Canada, by a common enemy and a common end. True, we were Nazism's first, and its worst, victim. Our war with the apocalyptic beast has been going on for ten years! And, from the moment of its inception, it was never less than a conflict of life or death, (as it is for the whole world today!).

But we strip this war of its spiritual quality when we confound it with a commercial transaction. The young men and women of Tel-Aviv, wearing the uniform of Britain, are exerting their mind and muscle not to bargain for a land, but to help lift from the heart of humanity the threat of an iron yoke. Hitler has been called, aptly and truly, the foe of civilization. Let Israel believe it, and concentrate it in act! And when the foe is trumbled, we can rejoice!

But if the war is a war to salvage the props of civilized society, then the moral principles which make civilization possible must not be cast off in the process. Jews require one wage for fighting Hitler, the same wage which *all* the peoples in the phalanx of freedom require — namely, the assurance that the injustices and prejudices and cruelties which Hitler perpetrated shall be brought to an end. And if the facilitation of Jewish settlement in Palestine, as promised by a solemn international and imperial engagement, is a matter of honour and justice, then not only Jews, but all groups who have compacted to defeat Hitlerism, are bound to demand it as a fruit of victory.

The Chief Rabbi of Athens destroyed membership lists of the Jewish community and then disappeared rather than comply with German demands to hand them over to the Gestapo, it was revealed by Jean Politis, Greek diplomat in Cairo.



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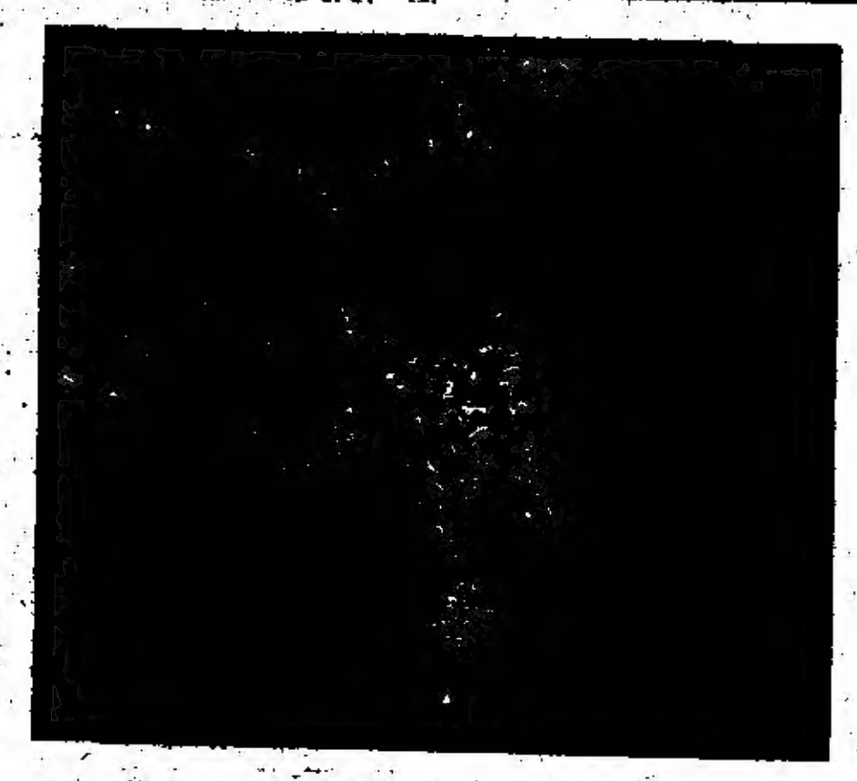

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East Prussia for the Jews

By Henry David Gray

The following article appeared as a letter to The Nation:

The experiment of separating East Prussia from the rest of Germany by the Polish corridor has proved disastrous, and we are all aware that some different solution must be found by the victorious Allies at the close of the present war. Yet Poland would again have the right to a corridor to the sea through territory prevailingly Polish; the Germans would have the undeniable right to a corridor across the corridor; and we know now that this attempted adjustment of conflicting rights with its crisscross of corridors cannot be made a permanent and workable arrangement. To make of East Prussia an independent German state would be open to the same objections.

Some of the Allied statesmen who have realized that the separation of Germans from Germans by a Polish corridor must not by any means be tried again are now considering the idea of giving East Prussia to Poland, and the Poles have recently made a claim to this effect. In view of Germany's treatment of them, there would be poetic justice in this. It would be a punishment none too severe for Germany's crimes. If the whole German population of East Prussia, some two and a quarter million, were transported to the rest of Germany, Hitler who has gone in for the transporting of whole populations, could scarcely claim that this was a cruel and unusual form of punishment. East Prussia is a thriving land, excellent in agriculture, and Poland would be richly rewarded for her sufferings.

But the Jews have been as barbarously treated as the Poles—more barbarously if that is possible—and they have need, a much greater need than the Poles, of this excellent stretch of territory. For they could make of it a home land, and a refuge from their persecutors. As we long have realized, the Jews should be not a people but a nation, with representation at the council table. To give them at long last a home land and a national existence would be to right an injury ages upon ages old.

The first objection that will occur to anyone is obvious. Though not creating another Alsace-Lorraine, as we would by giving East Prussia to Poland, would we not plant an incentive to another war? Would Germany ever accept the arrangement as final? Or would "New Judea" (to call it so for convenience) became a buffer state between Germany and Russia, with all the difficulties and dangers that the inhabitants of buffer states know too well? Would the giving of good German soil to the hated Jews arouse even a deeper resentment than giving it to Poland, with a furious determination to retake their land when the first opportunity arose?

At first blush it would seem so; but I ask for the longer view, for a consideration of the final outcome. For the present, at least, the danger would not exist. We are to have a disarmed Germany and (pray God and the Allied leaders!) an international protection against aggression for many years to come. The question is whether, when Germany's good behavior has led us to relax our vigilance and she has grown powerful again, the little state of "New Judea" beyond the corridor would appeal to the new generation of Germans as a cause for waging war, or as a reminder that the world will not again tolerate the furies of barbarism in a supposedly civilized state.

There are reasons for believing that the new Germany will be a sadder but a wiser state than the Germany which exulted in Hitler. There would be nothing to fear or pretend to fear in the little Jewish state. To conquer it would be to bring back within the confines of Germany the hordes of Jews they say they do not want. Hitler claimed that the Jews in Germany became a menace by attempting, with international ramifications, to get themselves in control; but with the Jews living in a nation of their own this excuse for sadistic cruelty would not exist. Long before the time when Germany would be able to reassert her dominion the little state would have its well established place in European geography; it would have proved itself an asset, commercially and economically, to all the surrounding countries. Moreover, these Germans would know that Russia would not tolerate a conquest that brought Germany almost (or quite) to her boundaries. There would be reason enough and to spare to persuade

(Continued on Page Forty-Five)

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By Hannah Arendt

In the first place, we don't like to be called "refugees." We ourselves call each other "newcomers" or "immigrants." Our newspapers are papers for "Americans of German language"; and, as far as I know, there is not and never was any club founded by Hitler-persecuted people whose name indicated that its members were refugees.

A refugee used to be a person driven to seek refuge because of some act committed or some political opinion held. Well, it is true we have had to seek refuge; but we committed no acts and most of us never dreamt of having any radical political opinion. With us the meaning of the term "refugee" has changed. Now "refugees" are those of us who have been so unfortunate as to arrive in a new country without means and have to be helped by Refugee Committees.

Before this war broke out we were even more sensitive about being called refugees. We did our best to prove to other people that we were just ordinary immigrants. We declared that we had departed of our own free will to countries of our own choice, and we denied that our situation had anything to do with "so-called Jewish problems." Yes, we were "immigrants" or "newcomers" who had left our country because, one fine day, it no longer suited us to stay, or for purely economic reasons. We wanted to rebuild our lives, that was all. In order to rebuild one's life one has to be strong and an optimist. So we are very optimistic.

Our optimism, indeed, is admirable, even if we say so ourselves. The story of our struggle has finally become known. We lost our home, which means the familiarity of daily life. We lost our occupation, which means the confidence that we are of some use in this world. We lost our language, which means the naturalness of reactions, the simplicity of gestures, the unaffected expression of feelings. We left our relatives in the Polish ghettos and our best friends have been killed in concentration camps, and that means the rupture of our private lives.

Nevertheless, as soon as we were saved—and most of us had to be saved several times — we started our new lives and tried to follow as closely as possible all the good advice our saviors passed on to us. We were told to forget; and we forgot quicker than anybody ever could imagine. In a friendly way we were reminded that the new country would become a new home; and after four weeks in France or six weeks in America, we pretended to be Frenchmen or Americans.

The more optimistic among us would even add that their whole former life had been passed in a kind of unconscious exile and only their new country now taught them what a home really looks like. It is true we sometimes raise objections when we are told to forget about our former work; and our former ideals are usually hard to throw over if our social standard is at stake.

With the language, however, we find no difficulties: after a single year optimists are convinced they speak English as well as their mother tongue; and after two years they swear solemnly that they speak English better than any other language — their German is a language they hardly remember.

In order to forget more efficiently we rather avoid any allusion to concentration or internment camps we experienced in nearly all European countries—it might be interpreted as pessimism or

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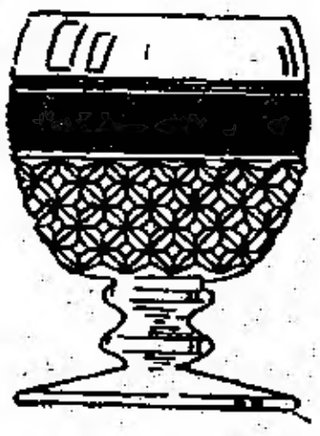

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lack of confidence in the new homeland. Besides, how often have we been told that nobody likes to listen to all that; hell is no longer a religious belief or a fantasy, but something as real as houses and stones and trees. Apparently nobody wants to know that contemporary history has created a new kind of human beings—the kind that are put in concentration camps by their foes and in internment camps by their friends.

Even among ourselves we don't speak about this past. Instead, we have found our own way of mastering an uncertain future. Since everybody plans and wishes and hopes, so do we. Apart from these general human attitudes, however, we try to clear up the future more scientifically. After so much bad luck we want a course as sure as a gun. Therefore, we leave the earth with all its uncertainties behind and we cast our eyes up to the sky.

The stars tell us — rather than the newspapers—when Hitler will be defeated and when we shall become American citizens. We think the stars more reliable advisers than all our friends; we learn from the stars when we should have lunch with our benefactors and on what day we have the best chances of filling out one of these countless questionnaires which accompany our present lives. Sometimes we don't rely even on the stars but rather on the lines of our hand or the signs of our handwriting.

Thus we learn less about political events but more about our own dear selves, even though somehow psychoanalysis has gone out of fashion. Those happier times are past when bored ladies and gentlemen of high society conversed about the genital misdemeanors of their early childhood. They don't want ghost-stories any more; it is real experiences that make their flesh creep. There is no longer any need of bewitching the past; it is spell-bound enough in reality. Thus, in spite of our antipodean optimism, we use all sorts of magical tricks to conjure up the spirits of the future.

I don't know which memories and which thoughts nightly dwell in our dreams. I dare not ask for information, since I, too, had rather be an optimist. But sometimes I imagine that at least nightly we think of our dead or we remember the poems we once loved. I could even understand how our friends of the West coast, during the curfew, should have had such curious notions as to believe that we are not only "prospective citizens" but present "enemy aliens" in daylight, of course, we become only "technically" enemy aliens—all refugees know this. But when technical reasons prevented you from leaving your home during the dark hours, it certainly was not easy to avoid some dark speculations about the relation between technicality and reality.

No, there is something wrong with our optimism. There are those odd optimists among us who, having made a lot of optimistic speeches, go home and turn on the gas or make use of a skyscraper in quite an unexpected way. They seem to prove that our proclaimed cheerfulness is based on a dangerous readiness for death. Brought up in the conviction that life is the highest good and death the greatest dismay, we became witnesses and victims of worse terrors than death — without having been able to discover a higher ideal than life.

Thus, although death lost its horror for us, we became neither willing nor capable to risk our lives for a cause. Instead of fighting — or thinking about how to become able to fight back — we

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upon have got used to wishing deaths to friends or relatives: if somebody dies, we cheerfully imagine all the trouble he has been saved. Finally many of us end by wishing that we, too, could be saved some trouble, and act accordingly.

Since 1938—since Hitler's invasion of Austria — we have seen how quickly eloquent optimism could change to speechless pessimism. As time went on, we got worse—even more optimistic and even more inclined to suicide. Austrian Jews under Schuschnigg were such a cheerful people—all impartial observers admired them. It was quite wonderful how deeply convinced they were that nothing could happen to them. But when German troops invaded the country and Gentile neighbors started riots at Jewish homes, Austrian Jews began to commit suicide.

Unlike other suicides, our friends leave no explanation of their deed, no indictment, no charge against a world that had forced a desperate man to talk and to behave cheerfully to his very last day. Letters left by them are conventional, meaningless documents. Thus, funeral orations we make at their open graves are brief, embarrassed and very hopeful. Nobody cares about motives, they seem to be clear to all of us.

I speak of unpopular facts, and it makes things worse that in order to prove my point I do not even dispose of the sole arguments which impress modern people — figures. Even those Jews who fortunately deny the existence of the Jewish people give us a fair chance of survival as far as figures are concerned — how else could they prove that only a few Jews are criminals and that many Jews are being killed as good patriots in wartime?

Through their effort to save the statistical life of the Jewish people we know that Jews had the lowest suicide rate among all civilized nations. I am quite sure those figures are no longer correct, but I cannot prove it with new figures, though I can certainly with new experiences. This might be sufficient for those skeptical souls who never were quite convinced that the measure of one's skill gives the exact idea of its content, or that statistics of crime show the exact level of national ethics. Anyhow, wherever European Jews are living today, they no longer behave according to statistical laws. Suicides occur not only among the panic-stricken people in Berlin and Vienna, in Bucharest or Paris, but in New York and Los Angeles, in Buenos Aires and Montevideo.

On the other hand, there has been little reported about suicides in the ghettoes and concentration camps themselves. Thus, we hear

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way few reports at all from Poland, but we have been fairly well informed about German and French concentration camps.

At the camp of Gurs, for instance, where I had the opportunity of spending some time, I heard only once about suicide, and that was the suggestion of a collective action, apparently a kind of protest in order to vex the French. When some of us remarked that we had been shipped there "pour crever" in any case the general mood turned suddenly into a violent courage of life.

The general opinion held that one had to be abnormally asocial and unconcerned about general events if one was still able to interpret the whole accident as personal and individual bad luck and, accordingly, ended one's life personally and individually. But the same people, as soon as they returned to their own individual lives, being faced with seemingly individual problems, changed once more to this insane optimism which is next door to despair.

We are the first non-religious Jews persecuted — and we are the first ones who, not only in extremis, answer with suicide. Perhaps the philosophers are right who teach that suicide is the last and supreme guarantee of human freedom. Not being free to create our lives or the world in which we live, we nevertheless are free to throw life away and to have the world. Peace Jews, certainly, cannot realize this negative liberty; they perceive murder in suicide, that is, destruction of what man never is able to make, interference with the rights of the Creator.

Jewish wisdom condemns Jehoah ("The Lord hath given and the Lord hath taken away"); and they would add: Jeruah shem adonai "Blessed be the name of the Lord!". For them suicide, like murder, means a blasphemous attack on creation as a whole. The man who kills himself asserts that life is not worth living and the world not worth sheltering him.

rebels who lost contact with life and the world, who try to kill in themselves the whole universe. There is a quiet and modest way of vanishing; they seem to apologize for the violent solution they have found for their personal problems. In their opinion, generally, political events had nothing to do with their individual fate; in good or bad times they would believe solely in their personality.

Now they find some mysterious shortcomings in themselves which prevent them from getting along. Having felt entitled from their earliest childhood to a certain social

(Continued on Page Thirty-nine)

Holiday Greetings

Best Wishes & Good Cheer
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Mrs. Victor Ogulnick and daughter, Elaine Deirdre, aged two, 100 Kensington Avenue, Montreal. Elaine Deirdre born in London, England, is the granddaughter of Mr. and Mrs. Barnett Clarfield of London, and of Mr. and Mrs. S. M. Ogulnick, Bellevue Road. Her father, Victor Ogulnick, R.C.A.M.C., has returned to Canada after having served overseas.

—Wm. Gordon Mitchell

Martin, left, aged one year, is the son of Mr. and Mrs. Max Kastner, 1771 Van Horne Avenue, Montreal; great-son of Mr. and Mrs. B. Kastner, 3501 Jeanne Mance Street, and of Mrs. Max Hankenstein, 7557 Esplanade Avenue, and the late Mr. Hankenstein.

—Bentley Bruce

Michael Lyon Kotler, right, aged one year, is the son of Mr. and Mrs. I. Kotler, 6014 Park Avenue. Mo[illegible] grandson of Mrs. Mary Kotler, 5491 St. Dominique Street; and of Mrs. B. Kadanoff, St. Lawrence Boulevard.

—Bentley Bruce

Benjamin, aged [illegible] and Dorothy, [illegible] are the children of Mr. and Mrs. I. Esar, 2711 Kingswood Ave., Montreal. Children of Mr. and Mrs. I. [illegible]on, 6233 de Vimy Avenue, and of Mr. and Mrs. [illegible] Esar, 4334 de Lorimier Street.

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To our many friends, we, the members of the [illegible] LIFE Mutual Assurance Company send greetings.

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The season may remind us of [illegible] but [illegible] [illegible] [illegible]

As a company [illegible] [illegible] [illegible] [illegible]

This [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

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to our [illegible]

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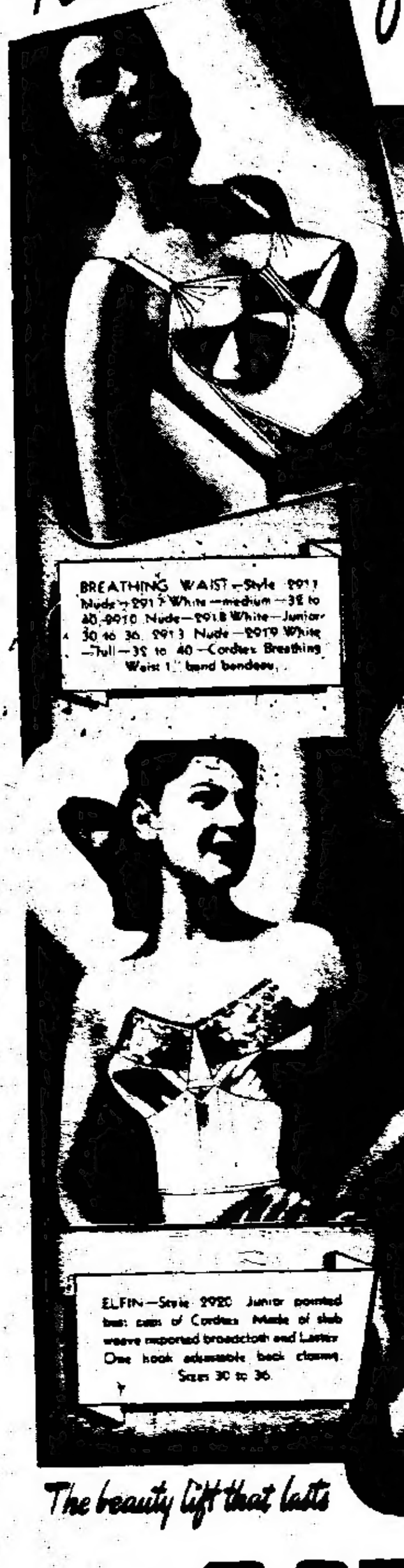

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Mrs. Paul Gilbert, formerly Miss Shirley Palter, daughter of Mr. and Mrs. M. B. Palter, 11 Lauder Avenue, Toronto. Mr. Gilbert is the son of Mr. and Mrs. S. Gilbert, Ossington Avenue.

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Left, Pilot Officer Saul Irvine James, R.C.A.F., and Mrs. James, formerly Miss Jillian Rose, of Farnham, Surrey, London, England. P.O. James, who has been overseas since 1939, is the son of Mrs. Rose James and the late Philip James, 20 Admiral Road, Toronto.

Four generations: Donald Melzer, aged sixteen months, is the son of Mr. and Mrs. M. Savitsky, 5466 Park Avenue, Montreal; grandson of Mrs. J. Schwartz, who is holding him, and of Mr. Schwartz, 922 Esplanade Avenue; and Mr. and Mrs. J. Savitsky, 6030 Papineau Avenue; and great-grandson of Mrs. B. Mandel, in the picture, and of Mr. Mandel, 1429 St. Urbain Street.

—Ernest Riddle

Pilot Officer Morris M. Warnick, R.C.A.F., the son of Mr. and Mrs. S. Warnick, 71 Barton Avenue, Toronto, graduated at Malton and went overseas in September 1943.

—Ernest Riddle

The lights of CHANUKAH

Never did the Festival of Chanukah hold more meaning than today, when the forces of tyranny again fight a losing battle against the indomitable spirit of free men.

We extend sincere greetings as, for the 2108th time, the lights of Chanukah are kindled.

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—Boris Studio

Melvyn David, one year old, is the son of Mr. and Mrs. Barry Eisen, Jr., 4 Windley Avenue, Toronto; grandson of Mr. and Mrs. A. Greenspon and of Mr. and Mrs. H. Eisen.

—Society Studio

Elaine Caplan, left, aged one year, is the daughter of Mr. and Mrs. Myer Caplan, 5380 Park Avenue, Montreal; granddaughter of Mr. and Mrs. Samuel Shulemson, 5117 St. Urbain Street; and of Mrs. H. A. Caplan, 4429 St. Lawrence Boulevard.

Sorena, one year old, is the daughter of Mr. and Mrs. J. Kokotow, of Kirkland Lake; granddaughter of Mr. and Mrs. B. Atkins, Pinewood Avenue, Toronto.

—York Studio

ISN'T IT THE TRUTH? By Ti-Jos

HE KEPT ME WAITING 10 MINUTES AND THEN DIDN'T HAVE WHAT I WANTED!
MY FEET ARE KILLING ME. I DON'T KNOW WHY I DON'T GIVE UP AND GET A JOB IN A WAR PLANT
WELL, DEAR, THEY SAY THEY NEED US TO CARRY ON
YES I KNOW! BUT TODAY ONE CUSTOMER WENT THROUGH THE WHOLE STOCK AND THEN...
IN THE STORE
NO THERE'S NOTHING I'D CONSIDER HERE. I CAN'T UNDERSTAND IT. YOU USED TO BE A GOOD STORE!
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AND THEN SHE GOT MAD AND SAILED OUT OF THE STORE

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—Thomas A. Jones

—Photo

Left, Sgt. Bombardier Bernard Vineberg, R.C.A.F. his mother, Mrs. V. Vineberg, 1362 La jour Avenue, Montreal and his brother Cpl. Meyer Vineberg, R.C.A.F. over

Upper left, Pilot Officer David Ungerman, R.C.A.F., overseas, also enlisted August, 1940; upper right, Karl Ungerman, R.C.A.F., stationed at Hamilton, Ont.; lower left, Corporal Irving Ungerman, R.C.A.F., overseas who enlisted November 1942 are the sons of Mr. and Mrs. I. Ungerman 216 Rowe Avenue, Toronto.

Flt. Lt. Joseph Weiner, R.C.A.F., 5749 St. Hubert Street, Montreal, is the son of Mr. and Mrs. M. Weiner, 5602 Park Avenue. His wife is the former Miss Lily Rosemen, and they have a son, Jeffrey Allan, born November 25.

—Bernard Photo

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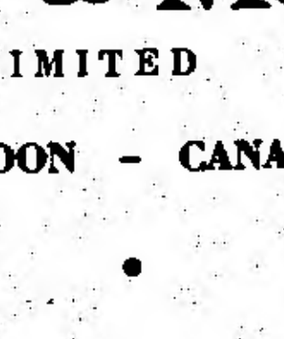

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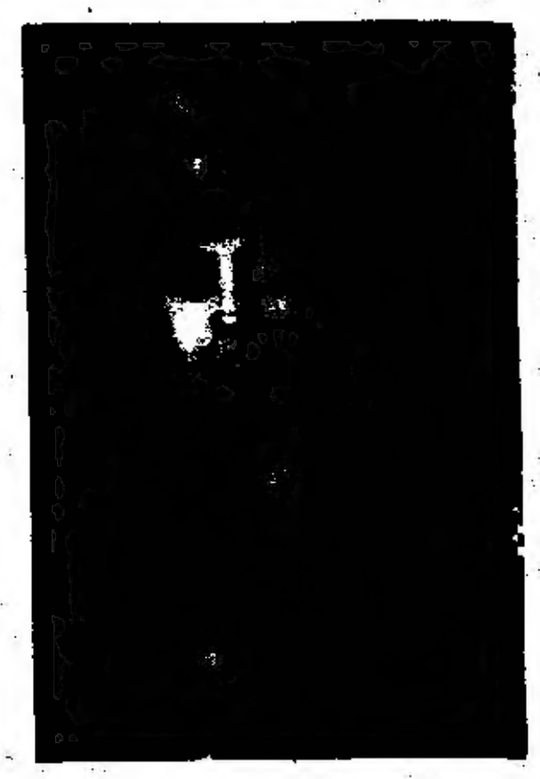
Captain Irving A. Grenville, R.C.A.M.C., overseas, son of Mr. and Mrs. A. Greenspon, Bloor Street West, Toronto, is a graduate of the University of Toronto, and spent a number of years in Texas and Louisiana, practicing in pathology and surgery. He returned to Canada in June, 1912, in order to enlist.

—Pasquale D'Angelo



Staff Sergeant Peter Margolis, son of Rev. and Mrs. B. Margolis, 162 Ontario Street, Toronto, who has been in the United States Army Air Corps for over two years, is stationed at Selman Field, Monroe, Louisiana.

—de la Haye Studio

Left, L.A.C. Mortimer Freedlander, R.C.A.F., stationed at Brantford, Ont., and right, Lieut. Philip Freedlander, R.C.E., stationed at Kingston, Ont., who is a graduate in architecture of the Ecole des Beaux Arts, 1941, are the sons of Mr. and Mrs. Lewis Freedlander, 5932 Park Avenue, Montreal.

F.O. Hyman Steirman, R.C.A.F., the son of Mrs. B. Steirman, Decarie Boulevard, Montreal, and the late Mr. Steirman, is an instructor in Newfoundland, and was the first Jewish boy to receive a commission at Moosbank, Sask., where he graduated as a Wireless Air-Gunner in first place out of a class of fifteen hundred. He was posted to England for a six-week course, and then stationed in Newfoundland after completing his operational circuit of flights overseas. He was a leader in the Y.M.H.A. His sister, Mrs. Harris Fernley, lives at 5020 Decarie Boulevard.

Pte. Isadore Rosenblatt, R.C.O.C., stationed at Longue Pointe; is the son of Mr. and Mrs. Max Rosenblatt, 5100 Hutchison Street, Montreal. He was a founder of A.Z.A. Adelphi Chapter, and a past president.

—Charlab

Private Elliott Cohen, R.C.A.S.C., overseas, is the eldest son of Mr. and Mrs. William Cohen, 5757 Hutchison Street, Montreal; grandson of the late Mrs. Reina Rosener.

A.C. Manuel Freed, R.C.A.F., stationed at Dartmouth, N.S., is the son of Mr. and Mrs. L. Freed, 1046 Van Horne Avenue, Montreal.

—Charlab

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Alex. B. Brodie, 203 Bell Block, Donald St., Winnipeg, R. A. Duncan, 112 Cuthbertson Block, Fort William, Ont., J. P. Labrecque, St. Anselme, Co. Dorchester, P.Q.; James Stark, Room 312, 32 Front St., West, Toronto, Ont; J. Lewis Taylor, 455 Craig St. W., Montreal, Que.; Ant. Turcotte, 9½ 8th. Street, Quebec, P.Q., E. G. Nobert, Ste. Genevieve de Batiscan, Que.; Eug. Masse, 11 Richelieu St., Hull, P.Q.; Oliver George, suite 8 Maybee Apts., Moose Jaw, Sask.

John Murdock

LUMBER CONTRACTORS

CHICOUTIMI, QUEBEC

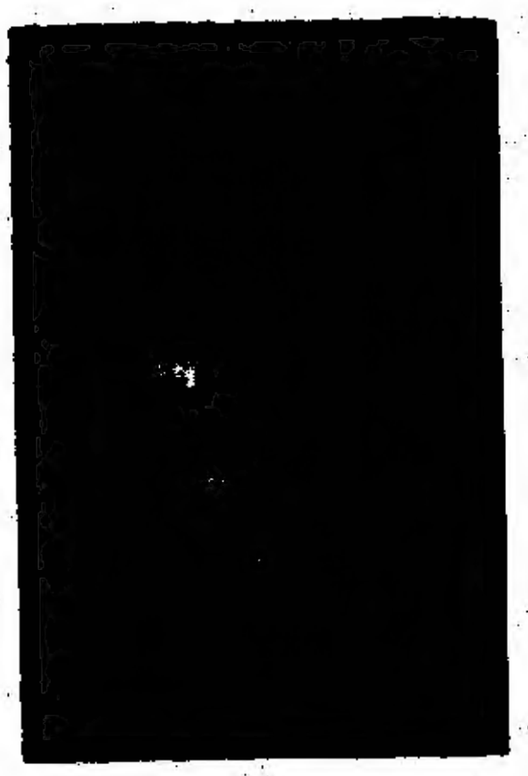
Mercury Mills Limited

MAKERS OF

Hosiery and Underwear

EXTEND SINCERE WISHES
TO THEIR MANY JEWISH
FRIENDS FOR
CHANUKAH

MERCURY MILLS, LIMITED
HAMILTON, CANADA



—Black and Stolle

Left, Lt. Allen Malen, R.C.N.V.R., aged twenty-six, serving with the H.M.C.S. Brantford, is the son of Mr. and Mrs. E. Malen, 650 Outremont Avenue, Montreal. He joined the Navy in 1941, is a graduate of Strathcona Academy and took special courses at McGill University, and Sir George Williams College. A brother, Melvin Malen, is a graduate in arts of McGill University, and is in the faculty of Medicine at Queen's University, in Kingston, Ont. A sister is Mrs. Cecil Pascal, 4917 Lacombe Avenue; and one brother, Joseph, is a lawyer. Right, Major David S. Malen, R.C.A.M.C., aged thirty-three, was promoted from Captain. He is also the son of Mr. and Mrs. E. Malen. He attended Montreal High School, and Strathcona Academy, and graduated from Queen's University in Medicine. He interned in California, and at the Woman's and Jewish General Hospitals in Montreal, specializing in X-Ray work. He joined the army in September, 1941. For the past year and a half, he has been attached to R.A.M.C., in India, where he is with the No. 46 X-Ray unit at Meerut.

Above, Hyman, and right, Jack Hymovitch, R.C.A.F., are the sons of Mr. and Mrs. L. Hymovitch, 5781 Esplanade Avenue, Montreal.

VAL-GLO LININGS

Made to outlast the garment

The
MONTREAL COTTONS
Limited

VALLEYFIELD QUEBEC

Norman Milliman, R.C.A.F., is the son of Mrs. Miriam Milliman, 4333 Coaticook Street, Montreal, and the late Jack Milliman.

—Charlan

Gnr. Philip Lapkofsky, stationed at Kiska, is the son of Mr. and Mrs. David Lapkofsky, 1218 Lajoie Avenue, Montreal.

—Society Bu

Holiday Greetings

VICTORIAVILLE FURNITURE, LIMITED

Victoriaville, P.Q.

Manufacturers of

MEDIUM PRICED VENEERED FURNITURE

L/Cr. Bombardier George Herman, R.C.A.F., overseas, is the son of Mr. and Mrs. H. E. Herman, 5261 St. Lawrence Boulevard, Montreal.

P.O. Harold Stanley Glass, R.C.A.F. overseas, the son of Mr. and Mrs. S. Glass, 782 Stuart Avenue, Montreal, is in the R.A.F. Transport Command.

Lieut. Mark Bloch, stationed at Camp Borden, Ont., is the son of Mrs. Eva Bloch, 4560 Wilson Avenue, Montreal, and the late Maurice Bloch. Mark enlisted in August, 1940.

For Fine Family Footwear

51 MOUNT ROYAL AVE. EAST
1209 ST. LAWRENCE BLVD.

J. B. Lebaby LIMITED

MONTREAL SHOE STORES

extend Holiday Greetings to their many new and old Jewish friends and customers.

1943—5704

Chanukah Greetings

to our Jewish friends

and customers

5704 1943

We regret to inconvenience [illegible] customers whom we cannot serve with goods, but we are looking after their requirements to the fullest extent for the duration and after [illegible]

HUMP HAIRPIN MANUFACTURING COMPANY OF CANADA (1940) LTD.

[illegible]

Ste. Agathe Building Supply Limited

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

UNIVERSAL BUTTON FASTENING & BUTTON COMPANY

OF CANADA

VALLEYFIELD, QUE.

Manufacturers of

Metal and Plastic Buttons for Men's Clothing, Metal Dress Buttons, Fine Buttons and Trimmings, Clothing Buttons and Fasteners, Vici Trimmings for Vessels, etc., Automatic Button and Rivet Attaching Machines, and Universal Dies and Fasteners.

Holiday greetings to the Jewish community from

Richelieu Knitting Co.

Manufacturers of

FINE QUALITY

STOCKINGS

SOREL, P.Q.

Holiday Greetings to our Jewish friends and customers

St. Lawrence Furniture Reg'd

JOS GAUTHIER, Prop.

MANUFACTURERS

RIVIERE DU LOUP

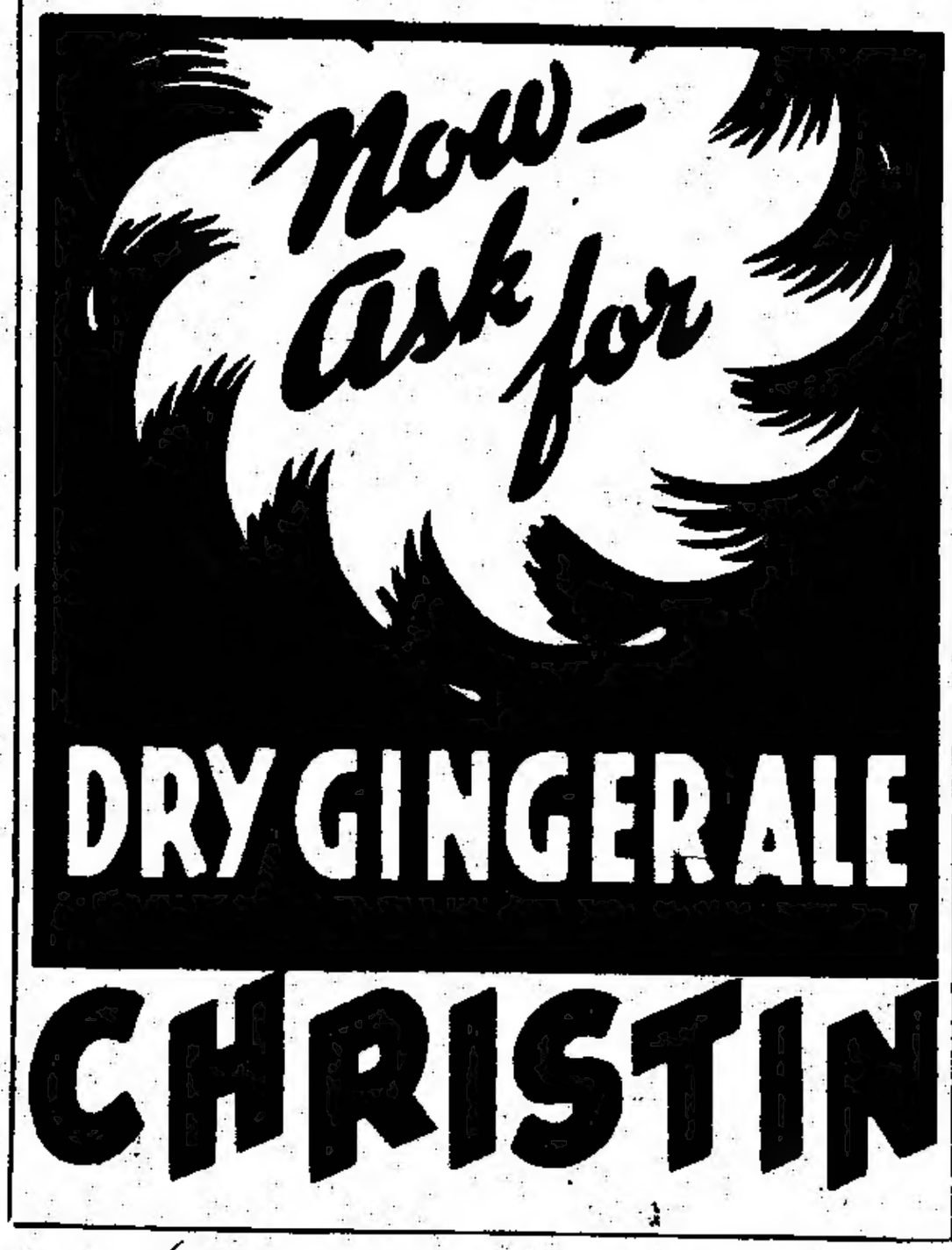
CANADA

Sgt. Mitchell Bubber, R.C.A.F., ... is the son of Mr. and Mrs. ... Bubber, 111 Birkland Avenue, Montreal

L.A.C. Max Shrier, R.C.A.F., aged twenty-one, stationed at Sydney, N.S., is the son of Mr. and Mrs. I. Shrier, 796a Champagneur Avenue, Montreal; and grandson of Mrs. Eva Globman, 5680 Waverley Street

L.A.C. Sol Falkenstein, R.C.A.F., ... is the son of Mr. and Mrs. ... Falkenstein, 220 Esmonde Ave., ... Mont-Royal, Montreal

For Chanukah Festivities



CHRISTIN

GRAND'MERE KNITTING CO. Limited

La France Basque Berets
Simp Hand Made Berets
Knitted Head Wear
Novelties Knitted Gloves and Scarves

Head Office and Factory
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MONTREAL

Warehouses
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MONTREAL
TORONTO
VANCOUVER

Telephone 540

Chemin Richelieu St. Johns, Que.

David Lord

[illegible]

[illegible] Que

IDEAL Brand Canned Goods

Specialties:—

- Green Peas
- Yellow Beans
- Green Beans
- Sweet Corn
- Golden Bantam Corn
- Spinach
- Tomatoes
- Tomato Juice
- Pumpkin

Holiday Greetings

WHOLESALE LUMBER DEALER

Scieries Saguenay Ltée

Saguenay Saw Mills Limited

[illegible] LAVOIE, Presid[illegible]

1 Rue Elgin

Bagotville,

Quebec

[illegible]

RS

METHOT & FRERE

[illegible]

WOOLEN

MANUFACTURERS

[illegible] [illegible]

Three Rivers Shipping Company, Reg'd

STEVEDORES,

SHIPBROKERS

•

THREE RIVERS,

QUE.

•

L. Paquin, President

W. J. McBroom, Supt

Lieut. Norman Peterbin, Canadian Army Overseas, aged twenty, is the son of Mr. and Mrs. I. Peterbin, 5627 Waverley Street, Montreal, grandson of Mr. and Mrs. S. Bernstein, 4290 Western Avenue, and of Mrs. Molly Peterbin, 5627 Waverley Street, and the late I. Peterbin.

Flight Sgt. Max Miller, R.C.A.F., son of Mr. and Mrs. A. Miller, 136 D'Arcy Street, Toronto, has just returned from two years of service overseas.

A/C. Irving Mahlon, R.C.A.F., is the son of Mr. and Mrs. M. Mahlon, 782 Champagneur Avenue, Montreal.

CHANUKAH GREETINGS

TO OUR JEWISH

FRIENDS AND CUSTOMERS

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ST. LAWRENCE ALLOYS AND METALS LIMITED

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BEAUHARNOIS, QUEBEC

A NEW PLACE BRINGS A NEW PROFIT

NEW

...ANS AND STYLES IN

McKAY OXFORDS

...ers have won the popular

...working by manufacturing a line with

...ll the new designs all

...which made a

...Work

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ADELARD GUAY

...St. Valilee Street, Quebec, P.Q.

...Jewish Community Holiday Greetings

UP-TO-DATE
SHOE MFG. REG'D

...Boot and Shoe Manufacturers

...City West
...Que.
...Canada

...

...

...

Miss [illegible] May, daughter of Mr and Mrs [illegible] May, 776 Dawson Avenue, Montreal and [illegible] Bloomfield, Canadian Army Overseas, son of Mr and Mrs [illegible] Bloomfield, 511 Dawson Avenue, Montreal, whose engagement has been announced.

—Studio Starr

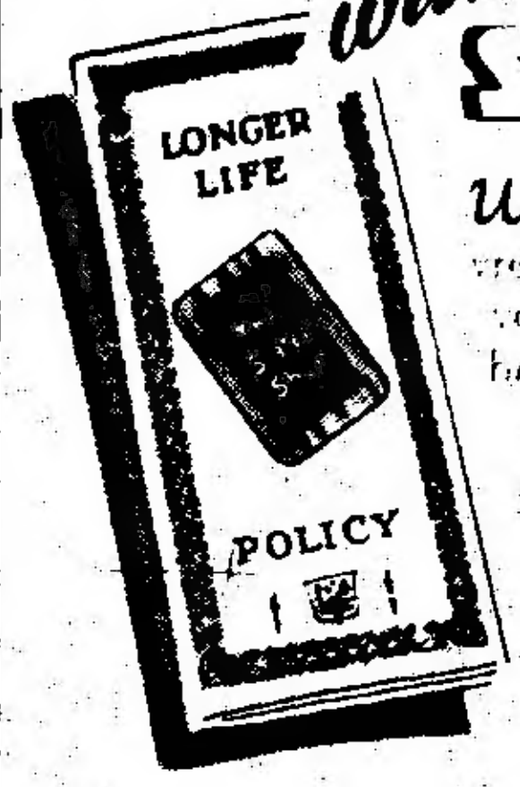
Mrs Perry Shostak, left, was Miss Nettie Engel, daughter of Mr and Mrs M Engel, 5261 Hutchison Street, Montreal. Mr Shostak is the son of Mrs M Shostak, 5261 St Urbain Street and the late Mr Shostak.

Mrs Samuel Jacobson, 3881 Laval Avenue, Montreal, was Miss Goldie Schacter, daughter of Mr and Mrs O Schacter, 3881 Laval Avenue. Pte Samuel Jacobson, R C A M C, stationed at Camp Borden, Barrie, Ont., is the son of Mr and Mrs J. Jacobson, 5661 Esplanade Avenue.

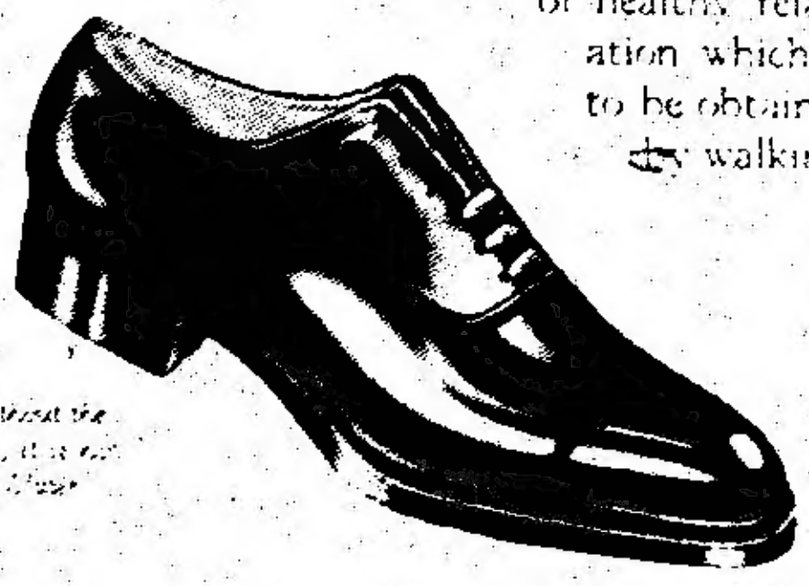
—Charlab

[illegible] years old, is the daughter of Mr and Mrs Morris Sal[illegible], 36 Eppanola Street. Toronto, granddaughter of Mrs Bessie Shac[illegible], 457 Peter Street.

with SLATER



We [illegible] years of age [illegible] has long [illegible] SLATER [illegible] the value of [illegible] supporting arches [illegible] the feet to [illegible] without fatigue [illegible] restraint. They assure an abundance of healthy relaxation which is to be obtained by walking



A decent shoe, it is not a luxury

SLATER FOR MEN AND WOMEN

Chanukah Greetings

To the Members of the Jewish Community

Murray's GOOD FOOD

16 RESTAURANTS

MONTREAL	TORONTO
5011 Sherbrooke St. West	Ford Hotel
640 St. Catherine St. West	Park Plaza Hotel (Bloor at Avenue Road)
962 St. Catherine St. West	170 Yonge Street
1394 St. Catherine St. West	62 Front Street West
2193 St. Catherine St. West	[illegible] at Bay
5661 Park Avenue	[illegible] Yonge Street
457 St. Peter Street	[illegible]
339 St. James St. West	[illegible]
OTTAWA [illegible]	[illegible]

The Canadian Converters' Company, Limited

MEN'S and BOYS' WEAR

LADIES' and CHILDREN'S WEAR

INDUSTRIAL SPECIALTY Mfg. Co. Ltd.

SPOOLS
RUBBERS
PICKER STICKS
ROLLERS

On To Victory

So that our boys may continue to have the jump on the enemy we are concentrating our manufacturing facilities on the output of Army shoes. If your orders are not filled as promptly as usual, we ask your forbearance for we are doing our very best to meet your needs, too.

Lachance & Tanguay Reg'd.

70 Bigouette St QUEBEC

Eastern Ontario: F. Houston, Arnprior, Ont. (Now Special Guard at Kenwood Mills)

Ont. Jobbing Trade: D. O. Bates, 319 Manor Road, East, Toronto, Ont. (Now a commissioned officer on active service).

Atlantic, Maritime and Western Provinces: Alex Dion, 288 First Ave., Quebec (Inspector, Dept. Munitions & Supplies)

Lake St. John and Intercolonial: R. Lemay, 84 Ave., Parent, Quebec.

City and Quebec & District: M. Cloutier, 36 Hamilton St., Quebec.

Montreal, Ottawa & Eastern Townships: R. L. Lescarbeau, Room 234, Queen's Hotel, Montreal.

Joyous Holiday

BRAVERY AND HEALTH GO HAND IN HAND

CHANUKAH recalls the heroism of Judah, the Maccabee, and his brave followers—mighty men who saved their nation in a time of unrelenting struggle.

Today, more than ever, bravery and heroism play their part, but the will to do is not enough. Health and strength are all-important; constipation can rob you of both.

ALL-BRAN's way of combating constipation due to lack of the right kind of "bulk" in the diet is the "better way." It isn't habit-forming . . . it doesn't just give you temporary relief. Regular eating of ALL-BRAN gets at the *cause* and really *corrects* it.

Eat KELLOGG'S ALL-BRAN every day as a cereal or in muffins to *keep regular naturally*. Made by Kellogg's in London, Canada.

Kashton's

Mrs. L. Potechin and sons, Leonard, 2nd seventeen, and Lionel, fourteen, 5627 Waverley Street, Montreal, grandchildren of Mr. and Mrs. S. Silverman, 4280 Western Avenue, of Mrs. Molly Potechin, 5627 Waverley Street, and the late L. Potechin.

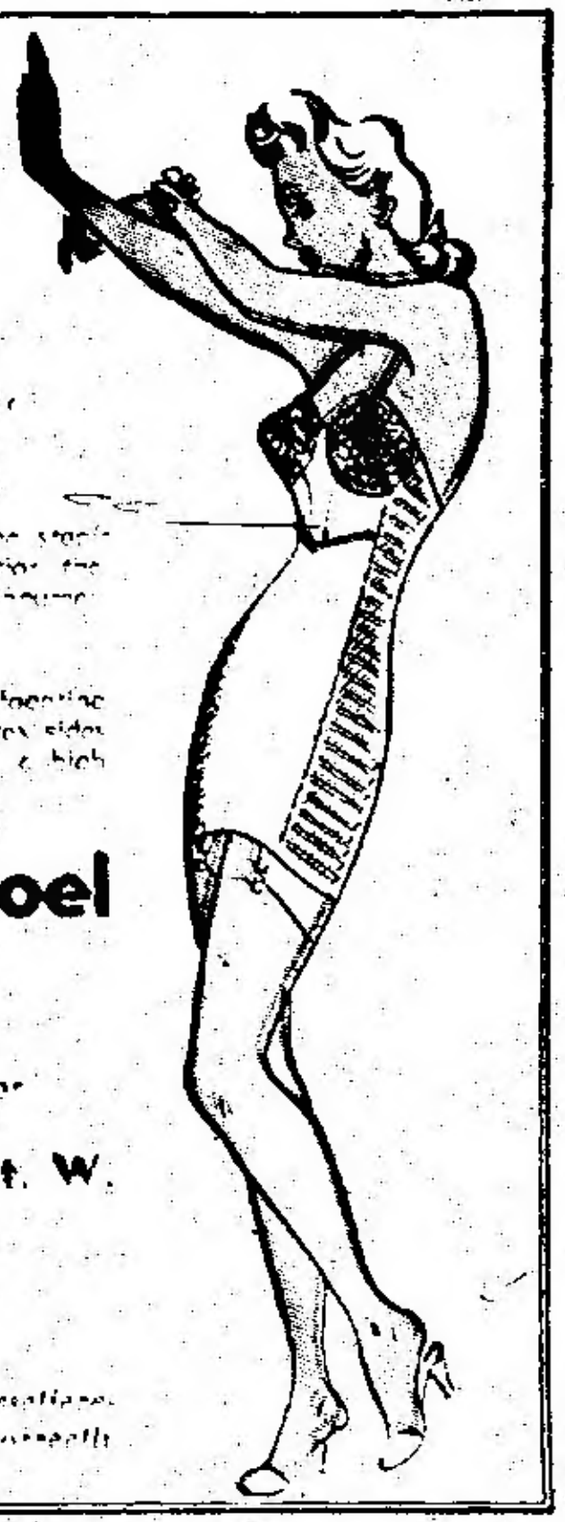
Lt. Barney J. Dawson, Queen's Own Rifles, and Mrs. Dawson, [illegible], B.C. Mrs. Dawson is the former Miss Isobel Bull, daughter of Major and Mrs. Robert Bull, of Edgewere, Cannon Park, London, England. Lt. Dawson is the son of Mr. and Mrs. Joseph B. Dawson, 29 [illegible]

Lt. (A/C) Joseph Bloomer, aged twenty-one years, and Pte. Norman Bloomer, R.C.A.S.C., directors and the sons of Mr. and Mrs. [illegible] Bloomer, [illegible] Montreal. He was [illegible] overseas.

Nature's Rival

Better Back

Corselette



Madame Joel
Limited

The Corsetiere of
Discriminating Women

4888 Sherbrooke St. W.

Westmount

DE. 1850

Cpl. Ira F. Cohen, U.S. Army Air Corps, Overseas, and Mrs. Cohen who was Miss Elsie Kaufman, daughter of Mr. and Mrs. I. Kaufman, 781 Dawson Avenue, Montreal. Cpl. Cohen is the son of Mr. and Mrs. F. M. Cohen, of Bronx, N.Y., and is a graduate in electrical engineering of Cooper Union

CHANUKAH
GREETINGS

5704

We extend
Chanukah
Greetings
to our many
Jewish Friends.

2 IN 1
POLISHES
Limited

HAMILTON, ONTARIO

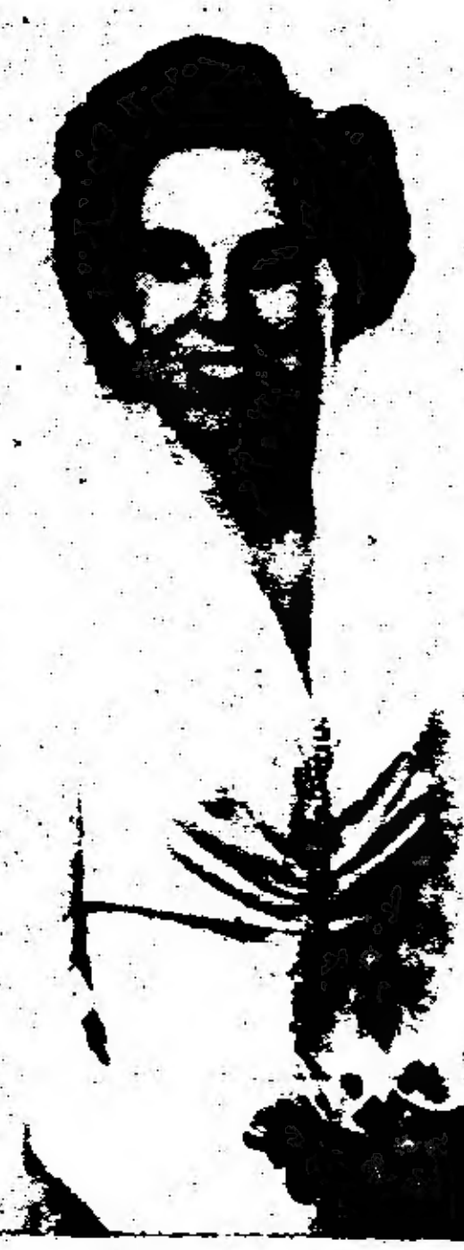
Bloom and Shaffer

Bachrach

Captain Irving Copnick, Canadian Dental Corps, and Mrs. Copnick, 1951 Decarie Boulevard, Montreal. Captain Copnick, who returned from being posted overseas for two years, was born in Carleton Place, Ontario, and is a graduate of Montreal High School and the School of Dentistry at McGill University. Their children, Roby Sandra, aged four, and Gerrane Heather, seven, are granddaughters of Mr. and Mrs. Joseph Freedman, 611 Champagneur Avenue, and of Mr. and Mrs. I. Copnick, 5521 St. Urbain Street.

Kashian

Miss Minerva Greenspon, Reg. N., daughter of Mr. and Mrs. A. Greenspon, 2010 Bloor Street West, Toronto, graduated from Barnett Memorial Hospital, Paterson, N. J.



Studio Studio

Miss Saul Radowitz nee Miss Rose Gilbert, daughter of Mr. and Mrs. Max Gilbert, 111 McEachran Avenue, Montreal. Mr. Radowitz is the son of Mr. and Mrs. S. Radowitz.

A NECESSITY IN
YOUR PROGRAMME OF LOVELINESS

Palmer's

FOR A SOFT AND FLATTERING PALMER PERMANENT

Smooth-as-silk hair-dos that your hats will cling to and your brush will handle easily.

MA. 9363

An eloquent aid to beauty

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The name Spode on China is a hallmark of Distinction, as valid as the "Sterling" mark on silver and as significant as the signature of a famous artist.

Spode's FAIRY BELL

This is shown one of Spode's many graceful and unique shapes and patterns available.

Copeland & Duncan Limited

222 BAY ST. TORONTO

WE EXTEND OUR HEARTIEST GREETINGS TO THE JEWISH COMMUNITY FOR CHANUKAH

UNIVERSAL THREAD CO.

TORONTO WINNIPEG

UNIVERSAL THREAD CO. OF MONTREAL

2050 Bleury St.,
MONTREAL, QUE.

Holiday Greetings to our Jewish Clientele

CASTLE AND SON, LIMITED

George Haycock, Pres.

- CABINET MAKERS
- DECORATORS
- FURNISHERS

1096 CLARKE STREET MONTREAL

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An excellent example of the fine cabinet work done by Castle and Son, Limited, is the sanctuary at All Saints Cathedral in Halifax, where fine craftsmanship has been the chief aim. The wood used is oak left in its natural color. The carving has been designed with special thought as to its symbolism and meaning. The whole of this very fine woodwork and carving was executed in the plant of Castle and Son, Limited, 1096 Clarke Street, Montreal.

GEO. PATTINSON & CO. LIMITED

PRESTON, ONTARIO

Take this opportunity to extend Heartiest Holiday Greetings to the Jewish Community Throughout Canada

MANUFACTURERS OF
OVERCOATINGS
TWEEDS
LADIES' CLOAKINGS
MACKINAWS, ETC.

(Continued from Page Eighteen)

standard, they are failures in their own eyes if this standard cannot be kept any longer. Their optimism is the vain attempt to keep head above water. Behind this front of cheerfulness, they constantly struggle with despair of themselves. Finally, they die of a kind of selfishness.

If we are saved we feel humiliated, and if we are helped we feel degraded. We fight like madmen for private existences with individual destinies, since we are afraid of becoming part of that miserable lot of *schnorrers* whom we, many of us former philanthropists, remember only too well. Just as once we failed to understand that the so-called *schnorrer* was a symbol of Jewish destiny and not a *shlemihl*, so today we don't feel entitled to Jewish solidarity. We cannot realize that we by ourselves are not so much concerned as the whole Jewish people.

Sometimes this lack of comprehension has been strongly supported by our protectors. Thus, I remember a director of a great charity concern in Paris who, whenever he received the card of a German-Jewish intellectual with the inevitable "Dr." on it, used to exclaim at the top of his voice, "Herr Doktor, Herr Doktor, Herr Schnorrer, Herr Schnorrer!"

The conclusion we drew from [illegible] was simple enough. To be a doctor of philosophy no longer satisfied us, and we learnt that in order to build a new life, one has first to improve on the old one. A nice little fairy-tale has been invented to describe our behavior: a forlorn emigre dachshund in his grief, begins to speak: "Once, when I was a St. Bernard . . ."

Our new friends rather overwhelmed by so many stars and famous men, hardly understand that at the basis of all our description of past splendors lies one human truth; once we were somebodies about whom people cared, we were loved by friends, and even known by landlords as paying our rent regularly. Once we could buy our food and ride in the subway without being told we were undesirable.

We have become a little hysterical since newspapermen started detecting us and telling us publicly to stop being disagreeable when shopping for milk and bread. We wonder how it can be done; we already are so damnably careful in every moment of our daily lives to avoid anybody guessing who we are, what kind of passport we have, where our birth certificates were filled out — and that Hitler didn't like us. We try the best we can to fit into a world where you have to be sort of politically minded when you buy your food.

Holiday Greetings

MARVEN'S LIMITED

Manufacturers of

HIGH CLASS BISCUITS AND CAKE

MONCTON, N.B.

HALIFAX N.S., MONTREAL, P.Q., ST. JOHN, N.B.

We take this opportunity to extend to the Jewish Community our sincere Greetings for Chanukah

HAVELOCK-HOME BOTTLING Co. Ltd.

Manufacturers of

High Grade Beverages

SYDNEY, N.S.

TELEPHONE 196-1
NORTH SYDNEY

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SYDNEY

HOME OWNERSHIP

Means

That next winter you won't be fearful of receiving a three months notice to vacate.

Write for folder giving terms and conditions for loans in towns in Nova Scotia.

EASTERN CANADA SAVINGS & LOAN CO.,
Cor. Granville & Duke Sts.,
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Cape Breton Beverages

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D. W. PATTERSON — PHONE 743

Authorized Bottler of "Coca-Cola"

CUNARD'S COAL, COKE and OIL

The Standard of Quality for Over a Century

S. Cunard & Company, Ltd.

"Heat Merchants Since 1835"

Extend Holiday Greetings

HALIFAX, N.S. — DARTMOUTH, N.S.

Holiday Greetings

Sydney City Dairy

SCIENTIFICALLY PASTEURIZED

MILK AND CREAM

SYDNEY — NOVA SCOTIA

LEONARD BROTHERS LIMITED

FRESH, FROZEN AND SMOKED FISH - - FISH MEAL
MODERN RAPID FREEZING AND COLD STORAGE FACILITIES

PHONES 254-255 — SYDNEY, N.S.

HOLIDAY GREETINGS
to our many Jewish Friends and Customers

J. & M. Murphy

LIMITED

Halifax, N.S. — Sydney, N.S.

THE LEADING MARITIME WHOLESALERS

Manufacturers of

MURPHY-MADE WORK CLOTHING

HOLIDAY GREETINGS TO OUR JEWISH FRIENDS

CLAIRE-FONTAINE

SODA WATER **DRY GINGER ALE**

Make a Good Drink Better

BUY QUEBEC PRODUCTS
BUT BUY THE BEST ONLY

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With the Season's Greetings

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MANUFACTURERS OF HIGH GRADE
BREAD, BISCUITS, CAKES and PASTRY

358-364 St. John St.

Quebec City

Greetings to our Jewish friends and customers

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LIMITED

House Of Dinner Ware

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67 ST. JOHN ST., QUEBEC CITY

Cambrai Theatre

Yourville Square, - - - Quebec City

Victoria Theatre

Cote du Palais, - - - Quebec City

"Always A Good Programme"

(of choice photoplays)

Harold Vance, Mgr.

Extends best wishes and many thanks for the continued patronage of his many Jewish friends.

Under such circumstances, St. Bernard grows bigger and bigger. I never can forget that young man who, when expected to accept a certain kind of work, sighed out, "You don't know to whom you speak; I was Section-manager in Karstadt's (a great department store in Berlin)." But there is also the deep despair of that middle-aged man who, going through countless shifts of different committees in order to be saved, finally exclaimed, "And nobody here knows who I am!" Since nobody would treat him as a dignified human being, he began sending cables to great personalities and his big relations. He learnt quickly that in this mad world it is much easier to be accepted as a "great man" than as a human being.

The less we are free to decide who we are or to live as we like, the more we try to put up a front, to hide the facts, and to play roles. We were expelled from Germany because we were Jews. But having hardly crossed the French borderline, we were changed into "boches." We were even told that we had to accept this designation if we really were against Hitler's racial theories. During seven years we played the ridiculous role of trying to be Frenchmen — at least, prospective citizens; but at the beginning of the war we were interned as "boches" all the same. In the meantime, however, most of us had indeed become such loyal Frenchmen that we could not even criticize a French governmental order; thus we declared it was all right to be interned. We were the first "prisoniers volontaires" history has ever seen. After the Germans invaded the country, the French Government had only to change the name of the firm; having been jailed because we were Germans, we were not freed because we were Jews.

It is the same story all over the world, repeated again and again. In Europe the nazis confiscated our property; but in Brazil we have to pay 30% of our wealth, like the most loyal member of the Bund der Auslandsdeutschen. In Paris we could not leave our homes after eight o'clock because we were Jews; but in Los Angeles we are restricted because we are "enemy aliens." Our identity is changd so frequently that nobody can find out who we actually are.

Unfortunately, things don't look any better when we meet with Jews. French Jewry was absolutely convinced that all Jews coming from beyond the Rhine were what they called Polaks — what German Jewry called Ostjuden. But those Jews who really came from eastern Europe could not agree with their French brethren and called us Jaecke. The sons of these Jaecke-haters

LEPINE ENRG.

GLASS

For Every Building Purpose

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Our Specialty—
GLASS BLOCKS

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109 Ste. Marguerite

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Greetings

from

"LE SOLEIL"

and

"L'EVENEMENT JOURNAL"

Quebec's Leading Newspapers

Holiday Greetings!

Gale Brothers, Ltd.

MANUFACTURERS OF FINE SHOES

QUEBEC SYDNEY TORONTO
VANCOUVER SASKATOON

Factory and Head Office

30 St. Anselme Street

QUEBEC, P.Q.

ROYAL MATTRESS COMPANY

Manufacturer

• • •

A. W. Dion, Prop.

Quebec City

— the second generation born in France and already duly assimilated — shared the opinion of the French Jewish upper classes. Thus, in the very same family, you could be called a Jaecke by the father and a Polak by the son.

Since the outbreak of the war and the catastrophe that has befallen European Jewry, the mere fact of being a refugee has prevented our mingling with native Jewish society, some exceptions only proving the rule. These unwritten social laws, though never publicly admitted, have the great force of public opinion. And such a silent opinion and practice is more important for our daily lives than all official proclamations of hospitality and good will.

Man is a social animal and life is not easy for him when social ties are cut off. Moral standards are much easier kept in the texture of a society. Very few individuals have the strength to conserve their own integrity, if their social, political and legal status is completely confused. Lacking the courage to fight for a change of our social and legal status, we have decided instead, so many of us, to try a change of identity. And this curious behavior makes matters much worse. The confusion in which we live is partly our own work.

Some day somebody will write the true story of this Jewish emigration from Germany; and he will have to start with a description of that Mr. Cohn from Berlin who had always been a 150% German, a German super-patriot. In 1933 that Mr. Cohn found refuge in Prague and very quickly became a convinced Czech patriot —as true and as loyal a Czech patriot as he had been a German one. Time went on and about 1937 the Czech Government, already under some nazi pressure, began to expel its Jewish refugees, disregarding the fact that they felt so strongly as prospective Czech citizens. Our Mr. Cohn then went to Vienna; to adjust oneself there a definite Austrian patriotism was required. The German invasion forced Mr. Cohn out of that

Spencer Corsets

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Brassieres, corsets, orthopedic supports, maternity corsets. Garments that will keep you healthy and elegant.

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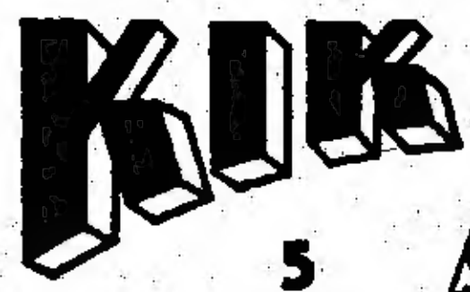

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country. He arrived in Paris at a bad moment and he never did receive a regular residence-permit. Having already acquired a great skill in wishful thinking, he refused to take mere administrative measures seriously, convinced that he would spend his future life in France. Therefore, he prepared his adjustment to the French nation by identifying himself with "our" ancestor Vercingetorix. I think I had better not dilate on the further adventures of Mr. Cohn. As long as Mr. Cohn can't make up his mind to be what he actually is, a Jew, nobody can foretell all the mad changes he will still have to go through.

A man who wants to lose his self discovers, indeed, the possibilities of human existence, which are infinite, as infinite as is creation. But the recovering of a new personality is as difficult—and as hopeless — as a new creation of the world. Whatever we do, whatever we pretend to be, we reveal nothing but our insane desire to be changed, not to be Jews. All our activities are directed to attain this aim: we don't want to be refugees, since we don't want to be Jews; we pretend to be English-speaking people, since German-speaking immigrants of recent years are marked as Jews; we don't call ourselves stateless, since the majority of stateless people in the world are Jews; we are willing to become loyal Hottentots, only to hide the fact that we are Jews. We don't succeed and we can't succeed; under the cover of our "optimism" you can easily detect the hopeless sadness of assimilationists.

With us from Germany the word assimilation received a "deep" philosophical meaning. You can hardly realize how serious we were about it. Assimilation did not mean the necessary adjustment to the country where we happened to be born and to the people whose language we happened to speak. We adjust in principle to everything and everybody.

This attitude became quite clear to me after the words of one of my compatriots who, apparently, knew how to express his feelings. Having just arrived in France, he founded one of these societies of adjustment in which German Jews asserted to each other that they were already Frenchmen. In his first speech he said: "We have been good Germans in Germany and therefore we shall be good Frenchmen in France." The public applauded enthusiastically and nobody laughed; we were happy to have learnt how to prove our loyalty.

If patriotism were a matter of routine or practice, we should be the most patriotic people in the world. Let us go back to our Mr. Cohn; he certainly has beaten a

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records. He is that ideal immigrant who always, and in every country into which a terrible fate his driven him, promptly sees and loves the native mountains. But since patriotism is not yet believed to be a matter of practice, it is hard to convince people of the sincerity of our repeated transformations.

This struggle makes our own society so intolerant; we demand full affirmation within our own group because we are not in the position to obtain it from the natives. The natives, confronted with such strange beings as we are, become suspicious; from their point of view, as a rule, only a loyalty to our old countries is understandable.

That makes life very bitter for us. We might overcome this suspicion if we would explain that, being Jews, our patriotism in our original countries had rather a peculiar aspect. Though it was indeed sincere and deep-rooted. We wrote big volumes to prove it; paid an entire bureaucracy to explore its antiquity and to explain it statistically.

We had scholars write philosophical dissertations on the predestined harmony between Jews and Frenchmen, Jews and Germans, Jews and Hungarians, Jews and . . . Our so frequently suspected loyalty of today has a long history. It is the history of a hundred and fifty years of assimilated Jewry who performed an unprecedented feat; though proving all the time their non-Jewishness, they succeeded in remaining Jews all the same.

The desperate confusion of these Ulysses-wanderers who, unlike their great prototype, don't know who they are is easily explained by their perfect mania for refusing to keep their identity. This mania is much older than the last ten years which revealed the profound absurdity of our existence. We are like people with a fixed idea who can't help trying continually to disguise an imaginary stigma. Thus we are enthusiastically fond of every new possibility which, being new, seems able to work miracles.

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only as long as he believes in its miraculous qualities, and she will throw it away as soon as she discovers that it does not change her stature — or, for that matter, her status.

One may be surprised that the apparent uselessness of all our odd disguise has not yet been able to discourage us. If it is true that men seldom learn from history, it is also true that they may learn from personal experiences which, as in our case, are repeated time and again. But before you cast the first stone at us, remember that being a Jew does not give any legal status in this world.

If we should start telling the truth that we are nothing but Jews, it would mean that we expose ourselves to the fate of human beings who, unprotected by any specific law or political convention, are nothing but human beings. I can hardly imagine an attitude more dangerous, since we actually live in a world in which human beings as such have ceased to exist for quite a while; since society has discovered discrimination as the great social weapon by which one may kill men without any bloodshed; since passports or birth certificates, and sometimes even income tax receipts, are no longer formal papers but matters of social distinction.

It is true that most of us depend entirely upon social standards; we lose confidence in ourselves if society does not approve us; we are — and always were — ready to pay any price in order to be accepted by society. But it is equally true that the very few among us who have tried to get along without all these tricks and jokes of adjustment and assimilation have paid a much higher price than they could afford: they jeopardized the few chances even outlaws are given in a topsy-turvy world.

The attitude of these few whom, following Bernard Lazare, one may call "conscious pariahs," can as little be explained by recent events alone as the attitude of our Mr. Cohn who tried by every means to become an upstart. Both are sons of the nineteenth century which, not knowing legal or political outlaws, knew only too well social pariahs and their counterpart, social parvenus.

Modern Jewish history, having started with court Jews and com-

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about this other trend of Jewish tradition — the tradition of Heine, Rahel Varnhagen, Sholom Aleichem, of Bernard Lazare, Franz Kafka or even Charlie Chaplin. It is the tradition of a minority of Jews who have not wanted to become upstarts, who preferred the status of "conscious pariah." All vaunted Jewish qualities—the "Jewish heart," humanity, humor, , clairvoyant intelligence — are peculiar qualities. All Jewish shortcomings — tactlessness, political stupidity, inferiority complexes and money-grubbing —are characteristic of upstarts.

There have always been Jews who did not think it worth while to change their humane attitude and their natural insight into reality for the narrowness of caste spirit or the essential unreality of financial transactions.

History has forced the status of outlaws upon both, upon parias and parvenus alike. The latter have not yet accepted the great wisdom of Balzac's "On ne parvient pas deux fois"; thus they don't understand the wild dreams of the former and feel humiliated in sharing their fate. Those few refugees who insist upon telling the truth, even to the point of "indecency," get in exchange for their unpopularity one priceless advantage: history is no longer a closed book to them and politics is no longer the privilege of Gentiles.

They know that the outlawing of the Jewish people in Europe has been followed closely by the outlawing of most European nations. Refugees driven from country to country represent the vanguard of their peoples — if they keep their identity. For the first time Jewish history is not separate but tied up with that of all other nations. The comity of European peoples went to pieces when, and because, it allowed its weakest member to be excluded and persecuted.

This article is from the Menorah Journal.

EAST PRUSSIA

(Continued from Page Fourteen)

Germany to leave the little Jewish state alone. So the plan seems both good statecraft and good business.

The Jews themselves may at first look askance at my suggestion. Those whose religious and nationalistic feelings are centered in Palestine might think of "New Judea" as a dangerous diversion. But the present plan has no connection with the Zionist movement. There is no more reason why the Jews should be limited to one state than why the Arabs should. The Jews in Europe have become Europeanized; they could not go en masse to Palestine, even if there were adequate accommodation for them there. They are already in great numbers in the countries surrounding East Prussia, and here they could establish a nation which would serve as a guardian to all the Jews in Europe.

There are on the other hand many American Jews who are assimilationists, who wish to obliterate all distinction between Jew and Gentile, and some of these might think that the establishment of "New Judea" would emphasize their apartness. It could have no such result. Our Irish citizens were not made more conspicuously Irish by the establishment of the Free State. Of course my plan would not interfere with contented American Jews, or suggest that any Jew should go anywhere against his wishes. It is only the persecuted European Jews who are concerned.

The suggestion has been made that it might be better to have the Jews a mandated people under protection of the Allied Nations. I do not agree. The Jews are not a backward people: they are entirely capable of self-government. And the very existence of a strong and independent nation of Jews would, I think, do much to put the Jew on equal footing with the representatives of other nations.

In support of my thesis I quote from Leo Pinsker's 'Auto-Emancipation':

National self-respect! Where can we find it? It is precisely the great misfortune of our race that we do not constitute a nation but are

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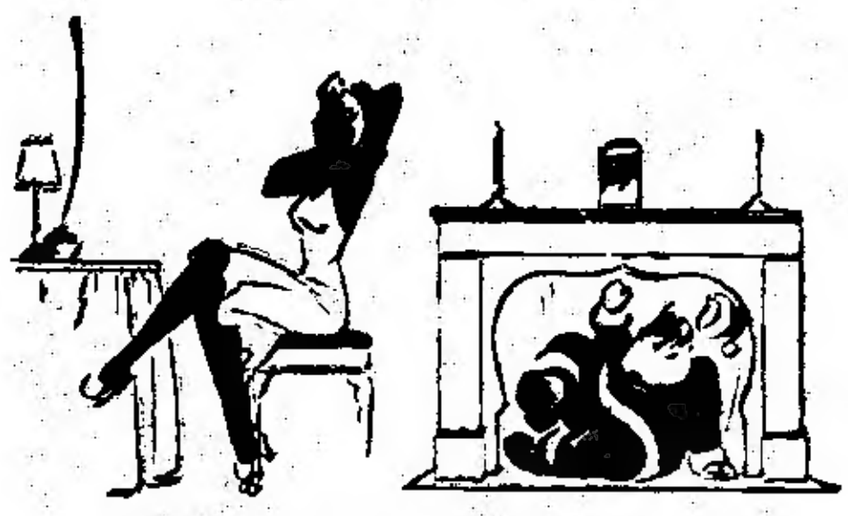

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manly Jews . . . Grant us but our independence, give us but a little strip of land like that of the Serbians and Rumanians, give us a chance to lead a national existence and then prate about our lacking many virtues! If we would have a secure home, give up our endless life of wandering and rise to the dignity of a nation in our own eyes and in the eyes of the world, we must, above all, not dream of restoring ancient Judea . . . Perhaps the Holy Land will again become ours. If so, all the better; but first of all, we must determine — and this is the crucial point—what country is accessible to us.

Another such place as East Prussia, and another such opportunity to do the Jews justice by an act of just retribution upon their prosecutors would be hard to find. Most of us were little concerned about the Jew and his troubles until the Hitler persecutions shocked us into becoming their advocates; but now we are determined that a helpless people shall not again be made to suffer unspeakable horrors from the scourging of a devil and his cohorts. The humanitarian motive does not often determine the course of statecraft, but when we find it on the side of policy and profit its voice may be eloquent in our ears!

Joseph Friedrich accused of being involved in an anti-Nazi sabotage ring, was sentenced to death by a German court martial in Belgium.

SLOW MAIL FROM KISKA BRINGS ACCOUNT OF HOLY DAY SERVICES BY TORONTO SOLDIERS

"Send It To The Review"

The following letter is from Mrs. Gordon Bernstein, 37 Palmerston Square, Toronto:

My husband, Pte. Gordon Bernstein of the Rocky Mountain Rangers regiment who is stationed on Kiska Island in the Aleutians, has written me about the Hebrew Services which he arranged to be held there for Rosh Hashonah and Yom Kippur for the Jewish soldiers. He has sent me an account of it and asked that I send it in to the Review to be published, as he thought the wives and mothers of the soldiers who are up there would like to know all about it.

I'm sorry I couldn't send this in to you sooner, but mail service from Kiska is very slow and irregular and in some cases takes from three to five weeks to reach Toronto.

My husband intended to send me a list of the boys who attended the services but such information is considered a military secret, so he was unable to give me this list.

The item he wanted like published you will find at the bottom of the letter, and we would be glad if you would have space in the Review to publish it. Any changes or shortening of the article you may decide to do will be entirely all right.

Pte. Bernstein's account follows:

"For the first time in the history of the Aleutian Islands, Hebrew services took place on Kiska Island, attended by Canadian and American soldiers. The American units were stationed a short distance away from the Canadian boys, so each held their own services. The very first Hebrew service held by the Canadians took place on Sunday, September 26, and was arranged and conducted by Pte. Gordon Bernstein of Toronto.

"The next and more important services arranged by Pte. Bernstein were for Rosh Ha honah on the evenings of September 28 and 29. Cantor for the Rosh Hashonah services was Pte. Sam Breslow of Toronto, and Capt. J. A. Ludwig, O.C. of the C.D.C. of Winnipeg, opened the services with a few chapters in English and introduced Pte. Breslow who continued. Capt. Ludwig also closed the services by reading with the congregation the Prayer for the King and the Royal Family.

"New Year greetings were exchanged by all and the atmosphere was so friendly that one would think he was back in Toronto on College and Spadina Avenues. Old friends met again and new friendships were made. Pte. Sam Breslow conducted the services with a pleasing voice which was appreciated by all. The men all looked forward to the Yom Kippur services and to their hopes of being home soon coming true, especially since they are so far from home, in some cases, over 5,000 miles away. Even the wet and foggy climate of Kiska with its weak fog and rains cleared up and for the New Year we had nice clear weather, and so far still after the services, long-awaited letters and parcels from home were handed out."

• MONTREAL MEETINGS •

• **[illegible] MALE CHOIR**, the only all-Jewish self-supporting male choir in Canada, which has been in existence for over twelve years, wants honorary members. Rehearsal every Sunday from 10 a.m. to 12. Those interested are welcome. Executive: Rev. H. Casovsky, Isaac Shapiro, Charles Sherman, J. Grabina, J. Greenspoon, Charles Nadler, D. Coppel, H. Haham, N. Shearer, manager.

• **[illegible] CHORUS**, Jewish Branch, received donations: $10, from Joy Levi t, collected at a Sadie Hawkins dance of the Girl Menorah Clubs, $5, Mrs B. G. Bernstein, Tara Hall Avenue; $10, Mrs. M. Neumann, Colonial Avenue, collected through the Bridge Club activities of: Mesdames J. Cohen, Colonial Avenue; M. Riehman, St. Urbain Street; P. Steinberg, Edward Charles Street; I. Brooks, Canterbury Avenue; E. Nathanson, Querbes Avenue; R. Cooperstock, Hutchison Street; I. Shrier, Champagneur Avenue; R. Walker, St. Urbain Street.

• **DELTA PHI EPSILON** Sorority, Epsilon Chapter, McGill University, first annual mother and daughters luncheon was held for pledges, members and their mothers. The tables held tapers. Miss Katherine Silver, president, Cote Ste. Antoine Road, welcomed the guests, and Mrs. Ben. Robinson, Forden Crescent, responded on behalf of the mothers.

• **Y.W.H.A.** exhibition by Jewish artists, which was opened by Mrs. Samuel Bronfman, O.B.E. honorary president, will continue until the end of December. Open to the public from Monday through Thursday from 2 to 10 p.m., and on Friday and Sunday from 2 to 5 p.m., it is showing pictures by: Alexandra Bercovitch, Louis Muhlstock, Ernest Neumann, Hermann Heinlich, Eric Goldberg, Samuel Borenstein, Jack Beder, Echiel Shembloom, Norman Leibovitch, Mrs. Esme Frankenberg, Mrs. Robert Lighstone, Misses Phyllis Bronfman, Ghitta Caiserman, Rose and Fanny Wiseberg, Esther Goldenberg.

• **YOUNG WOMAN'S** Mizrachi first annual donor dinner is on Monday, December 20, at Adath Israel Community Hall. Mrs. Simcha Rabinowitz, of New York, leader in American Women's Mizrachi will be guest speaker. Mrs. Hyman Bessin, national secretary, will be present. Convenor is Mrs. W. D. Chesanie. Atlantic 4202.

• **UNITED RUMANIAN JEWS** of Canada, Women's Division meeting was at Beth David Synagogue, with one hundred and twenty-five members present. The president, Mrs. Simon Mendelsohn, presided, introducing forty-five new members. Maurice Hartt, K.C., M.L.A., reported on the convention of the organization which he had attended, together with L. Benjamin, L. Robertick, L. Lesser. Mesdames M. Segal and M. Herman gave the vote of thanks. Mrs. C. Weintraub donated $5; Mrs. Simon Mendelsohn brought in $95, and through her chairmanship of the School Children's Milk Fund, a typewriter was given by the Fund to the Women's Division.

• **[illegible]** *Lottery for parties for December*

are: A. Weiler, L. Bloomberg, A. Rittenberg, H. Robinson, B. Robinson, J. Rothman. Attendance for November was 4,000. Entertainment featured: sing song, supervision of Miss Vera Guiaroff, at the piano, Esquire Club, tea dance orchestra courtesy of Musician's Guild, Sunday tea dancing. Theatre tickets, meal tickets, hockey passes for out-of-town service men are in demand. Birthday Party Week will be held every night starting January 1. Reggie Lewis and orchestra entertained for tea dancing. In charge of the Centre are: chairman, Mrs. H. Rothet, Mesdames M. Simon, S. Wittes, L. Lang, N. Cardon, S. Vineberg, G. Brownstein, C. Shane, L. Sablet, M. Berson, A. Miller, J. Lightstone, M. Simon Jr., J. Vineberg, B. Zive, J. Lefcoe, P. Maron, C. L. Samuel, A. Squires, A. B. Illievitz, D. Taub, S. Takefman, Misses Jacqueline Schwartz, Rose Nutik, Paula Gelber, Esther Mouckley, Rose Schwisberg, R. Adelstein, Dorothy Fisher. Chairman of publicity is Mrs. H. Levine. For women in uniform, the Centre is open every day from 10 a.m. till 6 p.m.

• **UKRAINIAN** Jewish Women's Fathand chanukah entertainment Tuesday, December 21, at 8.30 p.m., at the New L a Schule, presents Louis Fitch, K.C., and Hyman Grover as guest speakers. The former Minister of Bulgaria, Kosta Todorov, will speak in Russian Cantor A. Latner will light the candles, accompanied by Cantor N. Resnick, who will sing folk songs. M. Fishman will entertain with skits and songs. Miss Sarah Weintraub honor graduate of the MacDonald College School for Teachers, will play the piano and sing Russian songs, and Hillel Diamond will give a violin solo, accompanied on the piano by Miss Weintraub. Mrs. H. Weintraub will be in charge of the program. Friends invited.

• **FLEBES VICTORY CLUB** entertained at a social evening for servicemen of the No. 1 Wireless School, at the home of Miss Shirley Morantz, 22 Fairmount Street West. There were thirty-five present; among them Misses Evelyn Palefsky, president; Mildred Gruberman, Freda Harris, Lillian Sperling, Anne Goldberg, Florence Slopak, Ray Perel, Ruth Silverman Myrna Dolgy, Madeleine Levine, Sheila Siblin. Twenty parcels were sent overseas.

• Rabbi Julius Berger has joined his son and his three brothers in the services to become full-time Jewish chaplain in the R.C.A.F. Born in Ottawa, he was rabbi of Shaare Zion Congregation for the last sixteen years. His son, P.O. Monty Berger, graduate of the Columbia University School of Journalism and former acting city editor of the Quebec Chronicle-Telegraph, is with the R.C.A.F. overseas. He served for eighteen months in the ranks as a radio mechanic before he was commissioned in the Intelligence Branch of the Air Force. Rabbi Berger has three brothers in the services. Flt/Lieut. Samuel Berger, R.C.A.F., Writer Eli Berger, R.C.N.V.R., and Plt. Harry Berger, who is in the Reserve Army in Montreal. Rabbi Berger, who now holds an honorary Flt Lieut. commission, lectured on Semitics at McGill University and won the university prize for his volume, "Elementary Education In The Talmud."

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Montreal DU. 2033

• **THERESA ROSES** Hebrew Ladies Club had as hostesses: Mesdames J. Bennett, M. Budd, I. Fisher, Charles Kraft, A. Failla, S. Dezwirsek. Donations were sent to the School For Handicapped Children, Bikor Cholim Society, Children's Memorial Hospital, and enough money to the Jewish General Hospital Women's Auxiliary to make each one a member. Contributing were: Mesdames J. Lasster, Charles Kraft, M. Lasco, and S. Guttman, of Montreal. Mrs. S. Dezwirsek donated a raffle.

• **HOSPITAL OF HOPE** Prize-winners in the membership drive were: J. R. Bogarde, who secured 126 members, Max Segal 56; D. Migdovsky, 38; L. Myerson, 35; J. Rosenstein, 32. This meeting on Monday, December 20, at 3 p.m., are: Fifteen, at the home of Mrs. A. Feldman, 755 Bloomfield Avenue, Outremont; at the home of Mrs. S. Silver, 324 Wiseman Avenue, Outside Small, at the home of Mrs. M. Hanan, 4013 De Bullion Street. On Tuesday, December 21, at the home of Mrs. A. Lazarus, 5760 St. Lawrence Boulevard, at 8.30 p.m. L. J. Burns, at the home of Mrs. I. Pelman, 4529 Dawson Street, at 2.30 p.m. Henry Silver, at the home of Mrs. M. Rubin, 3302 Clark Street, at 4.30 p.m. J. Silverman, at the home of Mrs. S. Lawton, 723 de Lisle Avenue, at 8.00 p.m. Meeting on Wednesday, Isaac Buchman, at the home of Mrs. I. Shapiro, 3482 Clark Street, at 8.00 p.m. Sam Abbs Brownstein, at the home of Mrs. H. Goldofsky, 5764 Hutchison Street, at 8.30 p.m. Oscar Morgan Hyman, at the home of Mrs. M. Berson, 452 Victoria Street West at 8.00 p.m.

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friends invited. Meeting on Thursday: Rada Ladies at the home of Mrs. S. Wanger, 5655 Clark Street, at 8:00 p.m. Chain Rowzen, at the home of Mrs. L. Rowzen, 4819 Hutchison Street, at 8:00 p.m.

MARRIAGES

Greenberg-Gorfinkel

The marriage of Miss Mildred Gorfinkel, Sherbrooke Street West, daughter of the late Mr. and Mrs. M. Gorfinkel, to Harry Greenberg, of Boston, Mass., son of Mrs. Greenberg of Boston, and of the late Marcus Greenberg, took place on November 2, in the study of Rabbi H. Abramowitz, who officiated. The bride wore a grey crepe romain dress with navy and green accessories, navy mink cape and a corsage bouquet of orchids. The bride and groom were unattended. A buffet supper and reception followed at the home of Mr. and Mrs. Abe Brodman, 69 Carleton Avenue, where the rooms were decorated with white chrysanthemums. Mr. and Mrs. Greenberg left on a honeymoon trip to Toronto, the bride travelling in a grey suit with black and white accessories, mink cape and with a blue Persian lamb coat. They will live in Boston.

Levine-Hoffman

The marriage of Miss Ida Hoffman, daughter of Mr. and Mrs. Samuel Hoffman, 523 Lincoln Avenue, to Nathan Levine, son of Mr. and Mrs. [illegible] Levine, 73 Queen Avenue, took place at Lodge Isaac Synagogue on December 5 at six p.m. Rev. Solomon J. Lechner officiated. A dinner followed the ceremony. The bride was given in marriage by her father. She wore a white silk gown with [illegible] and a veil of white ostrich feather, with veiling to the floor, and she carried a cascade of white lilies with long streamers. The maid of honor, Miss Minnie Hoffman, sister of the bride, wore a gown of green silver lame with matching headdress and green veiling. Her flowers were a cascade of red and yellow roses. The junior bridesmaids were Gloria Pinsky and Ruth Glassman, cousins of the bride, dressed in blue net over taffeta, with rose veiling in their hair, and carried nosegays. The flower girls were Ethel and Cara Pinsky, twin cousins of the bride wearing blue taffeta dresses with rose-colored velvet bows at the hem and matching bows and veils in their hair. They carried nosegays. Receiving, Mrs. Hoffman wore a mauve gown, with black beading, and mauve flowers in her hair; with mauve veiling. Mrs. Levine, mother of the groom wore a gown of green brocaded lace and a hat to match with green veiling. Her corsage was of yellow roses. Under the canopy were the bride's sister and brother-in-law, Mr. and Mrs. S. Pinsky, the latter wearing a gown of black chiffon, with an orchid and black tulle in her hair; and Mr. and Mrs. J. Steinberg, uncle and aunt of the bride, the latter wearing a black chiffon gown with a jacket trimmed with gold lame and a corsage of white carnations. The best man was Sydney Wexler. The groomsmen were Sydney Vernon, Abe Lerowsky, David Dunn, Abe Litvack, Earl Steinberg, Charles Vernon, Colonel Penny, Abe Penny, Harry Goldberg, Abe Rockman, and Louis Levine. The page boy was Jerry Steinberg. Supper was served in the dining room for three hundred and seventy people. The bride and groom motored to Toronto, Hamilton and Niagara Falls, the bride travelling in a dress with a brown and gold fur, a gold fur hat and brown Arctics and coat, with matching muff and an orchid. The out-of-town guests were Louis Levine, brother of the groom, Lachine; and Mrs. Levine, Mr. and Mrs. Jack Rockman, of Huntingdon; Mr. and Mrs. H. Lockhart and Mrs. A. Cohen, of New York.

APPROACHING MARRIAGES

Mr. and Mrs. Charles M. Goldberg, 5687 Park Avenue, announce the approaching marriage of their daughter, Shirley, to Eldore, son of H. Swalsky, of Lachine, and the late Mrs. Swalsky, the marriage to take place on February 27.

Mr. and Mrs. W. Finestone, 4378 Wilson Avenue, announce the approaching marriage of their youngest daughter, D'anne, to Captain David S. Brigel, C.D.C., son of the late Dr. and Mrs. Brigel, of Palestine, stationed in Port Albert, Ont., to take place on December 23.

Mr. and Mrs. B. Malcolm, Jeanne Mance Street, announce the approaching marriage of their youngest daughter, Claire, to Cpl. William Nathanson, R.C.C.S., eldest son of Mr. and Mrs. M. Nathanson, Querbes Avenue, the wedding to take place on January 23.

Mr. and Mrs. M. Breaner, 4060 de Bullion Street, announce the approaching marriage of their daughter, Diana, to Harry Moore, son of Mr. and Mrs. J. Moore, 5248 Clark Street, to take place on December 26, at half-past one o'clock, at Chevra Kadisha Synagogue, Rabbi C. Denburg officiating.

The approaching marriage of Miss Gerda Weinster, daughter of Mr. and Mrs. Max Weinster, 5127 Notre Dame de Grace Avenue, to Marvin Rosner, son of Mr. and Mrs. Rosner, takes place on December 19, at Shaar Hashomayim Synagogue, at half past five o'clock. The reception will be at the Shaare Zion Community hall at half past nine o'clock.

ENGAGEMENTS

Mr. and Mrs. I. Dvoskin, 4137 Clark Street, announce the engagement of their daughter, Sarah, to David (Tassy) G. Singerman, son of Mr. and Mrs. A. Singerman, City Hall Avenue.

Mr. and Mrs. Jack Greenspoon, 4552 St. Urbain Street, announce the engagement of their youngest daughter, Beatrice, to Alex, elder son of Mr. and Mrs. Archie Shlapakoff, 5309 St. Urbain Street.

Mr. and Mrs. A. Slotsky, 1565 Van Horne Avenue announce the engagement of their daughter, Estelle, to Edward, son of Mr. and Mrs. N. Grossman, Van Horne Avenue.

Mr. and Mrs. Harris L. Aber, Wilson Avenue, announce the engagement of their daughter, Sylvia, to L.A.C. Morris Rothenberg, R.C.A.F., of Edmundston, N.B., son of Mr. and Mrs. William Rothenberg, Esplanade Avenue.

Mr. and Mrs. I. Feinstat (Finel), 4335 Esplanade Avenue, announce the engagement of their only daughter, Sybil, to David Wilson, son of Mr. and Mrs. H. Heller, Joyce Avenue. The marriage to take place in the near future.

The engagement of Ethel, only daughter of Mrs. Henry Hagmeyer, 780 Wiseman Avenue, and the late Mr. Hagmeyer, to Dr. Michael M. Gold, son of Mr. and Mrs. M. Gold, 69 Maplewood Avenue, is announced. Dr. Gold received his degree in medicine from McGill University at the convocation held last week, and is interning at the Royal Victoria Hospital.

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Mr. and Mrs. A. Tudiver, 4854 Jeanne Mance Street, announce the engagement of their daughter, Eva, to Louis, son of Mr. and Mrs. A. Efros, 4861 St. Urbain Street.

DEATHS

Sidney Garber, aged twenty-one, died on November 24, at the Christie Street Military Hospital, in Toronto. He is survived by his parents, Mr. and Mrs. Benjamin Garber; one sister, Mrs. Al. Goldenberg, of Ottawa; four brothers, Morris, Irving, Henry, and Arnold. He was a singer in synagogue choirs. Funeral took place from Paperman's Funeral Parlour, Chaplain Samuel Oser, officiating. Burial was in the Hebrew Sick Benefit Cemetery. Shiva was at 5645 Jeanne Mance Street.

Moses Echenberg of Sherbrooke died in his eighty-first year, in the Sherbrooke Hospital on December 12, after a brief illness, a week after the death of his brother, M. B. Echenberg. He came to Canada from Russia in 1886 and had been in the furniture business in Sherbrooke, where his home was for over fifty years. He was a past president of the Sherbrooke synagogue, a member of B'nai B'rith, a governor of the Montreal Jewish General Hospital, and Justice of the Peace. He had devoted all his spare time in his late years to charitable and philanthropic enterprises. He was predeceased by his wife, the former Leah Smith, in 1936, and is survived by a sister,

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Mrs. Max Weinstein, of Sherbrooke; Mrs. Wm. A. D. Hyman, of Shawinigan, and Col. Samuel Echenberg, Officer Commanding No. 4 District Depot, Montreal South; three daughters, Mrs. David Echenberg, of Sherbrooke, Mrs. H. J. Levinson and Mrs. S. J. Usher, of Montreal; five grandsons A.C/2 E. D. Levinson, R.C.A.F., Robert and David Usher, Arnold and Gordon Echenberg; two granddaughters, Misses Ruth Echenberg and Joan Levinson. Funeral services were held on December 12, Rabbi Mittleman officiating, and burial was in Sherbrooke.

M. B. Echenberg, of Sherbrooke, died on December 4, at the age of seventy-two, at the Montreal Western Hospital, after an illness of eight weeks. He had been president of the Sherbrooke synagogue for the past twenty-three years a member of Bnai Brith and of the Canadian Jewish Congress, and had worked for the Montreal Jewish General Hospital and the Federation of Jewish Philanthropies. He is survived by his wife, the former Eva Hordenguber of Sherbrooke; two daughters, Mrs. Ross Vineberg and Mrs. Max Cohen, of Montreal; one son, Henry L. Echenberg, of Sherbrooke, and four grandchildren, Jack and Evelyn Cohen, and Howard and Paul Echenberg, of Sherbrooke. Funeral services were held in Sherbrooke, Rabbi Mittleman officiating, and burial was there.

Ida Berger, 27 St. Viateur Street West, died on December 4, at the age of forty-three. She is survived by her husband Louis Berger; five brothers, Solomon and Harry Lifshitz, of Montreal; three brothers of Russia; one sister, Mrs. M. Avrasin, of Montreal. The funeral took place on Sunday, December 5 from Paperman and Sons, Rabbi S. Herschorn officiating.

Isidore Goldwarg, aged forty-nine years, died suddenly on December 9. He is survived by his wife Celia Goldwarg; one daughter, Mrs. L. Hubacher; one son, Sgt. Saul Goldwarg C.D.C. (overseas); his mother, Mrs. M. Goldwarg; four sisters, Mrs. S. Hecker, of New York; Mrs. M. Mintz, of Boston, Mass.; Mrs. M. Dorstenfeld and Mrs. J. Givner, of Montreal; one brother, P. Goldwarg, of Boston; two grandchildren, Paul and Sheila Hubacher. Funeral took place from Paperman's Funeral Parlor, on December 10, Rabbi C. Denburg, officiating. Burial was in Chevra Kadisha cemetery. Shiva at the home of Mrs. L. Hubacher, 5428 Brodeur Avenue.

BIRTHS

Born, to Mr. and Mrs. Archie Lenenman (nee Evelyn Michael) 789 Bloomfield Avenue, a son, at the Jewish General Hospital, on December 11; grandson of Mrs. S. Lenenman, McNider Avenue, and the late Samuel Lenenman; and of Mrs. M. R. Michael, Durocher Avenue, and the late M. R. Michael.

Born to Mr. and Mrs. I. B. Prazoff (nee Ruth Routtenberg) 1455 Bernard Avenue West, a daughter, at the Jewish General Hospital, on December 13; great parents are Mr. and Mrs. H. Prazoff, Bloomfield Avenue; and Mr. and Mrs. I. Routtenberg, Outremont Avenue; great grandmother is Mrs. Rose Orenstein, Outremont Avenue.

Born, to Mr. and Mrs. J. Berman (nee Anne Cohen), on December 7, 1963, at the Jewish General Hospital, a daughter, Roslyn, sister of Sandra. The grandparents are Mr. and Mrs. N. Berman, of New York; and Mr. and Mrs. J. Cohen, St. Urbain Street.

Born, to Mr. and Mrs. E. J. Bean, of Magog, at the Jewish General Hospital, on November 24, a son, Gary, brother of Jon Malcolm. The grandparents are Mr. and Mrs. J. Goldman, Esplanade Avenue, and Mrs. Z. Bean, Maplewood Avenue.

Born, to Mr. and Mrs. Aaron Prazoff (nee Cecile Racoff), on December 10, at the Jewish General Hospital, a daughter. Grandparents are Mr. and Mrs. H. Prazoff, Bloomfield Avenue, and Mr. and Mrs. J. Racoff, Edward Charles Avenue.

Born, to Mr. and Mrs. Paul Jacobs (nee Ida Perlensky), 5853 Park Avenue, a son, at the Jewish General Hospital, on December 5, grandson of Mr. and Mrs. M. Jacobs, Jeanne Mance Street; and of Mr. and Mrs. B. Perlensky, Park Avenue.

Born, to Pte. and Mrs. Norman Fox (nee Phyllis Marvin), 5619 Esplanade Avenue, a son, at the Royal Victoria Hospital, on December 7. Grandparents are Mr. and Mrs. Louis Marvin, 5619 Esplanade Avenue, and Mr. and Mrs. Solomon Fox, 4880 Girouard Avenue.

Born, to Mr. and Mrs. Manley S. Seidel (nee Ruth Cohen), 4850 Queen Mary Road, a son, John Marvin, at the Montreal General Hospital, on Thursday, December 12; grandson of Mrs. Marvin M. Seidel, 3611 Prud'homme Avenue, and the late Marvin M. Seidel, and of Mrs. H. Cohen, 4750 Queen Mary Road, and the late Joseph Cohen.

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Social Notes—Montreal

—Mrs. A. Bronfman, Westmount Avenue, is in New York visiting her son-in-law and daughter, Mr. and Mrs. [illegible]

Mrs. John Finch, Kensington Avenue, is in Sherbrooke visiting her mother, Mrs. Sigmund Franks.

Mr. and Mrs. Samuel Katz, Clifton Road, have gone to Florida.

Mrs. Lawrence Lapedis and daughter, Dunlop Road, Outremont Avenue, have gone to Detroit to visit her parents, Mr. and Mrs. M. L. Bronfman.

Mrs. W. Nicholson, Lincoln Avenue, is spending the winter in Florida.

Mrs. Frank Kirshberg, Roslyn Avenue, has returned home after spending several weeks in New York and Boston.

Mr. and Mrs. A. Pascovitch, who were stopping at the Mount Royal Hotel, left for Vancouver, B.C.

Mrs. J. Kirshberg, Elm Avenue, is visiting her son and daughter-in-law, Major and Mrs. Allan Kirshberg, in Cincinnati, Ohio.

Mrs. F. Shumowitz, of Winnipeg, is visiting her sister, Miss Rose Rinestein, Mackay Street.

Captain Barbara Eileen Campbell, army Service Corps, of England, son of Mrs. E. Eileen Campbell, Edgehill Avenue, was [illegible] from the ranks of Lieutenant.

Mrs. Harry Bloomfield, Sherbrooke Street West, has left to visit her daughter, Mrs. Murry Paul, in Miami Beach, Florida.

Mrs. Abe Bernfeld, Lincoln Avenue, has returned from a three-week visit in Rochester, N.Y., where she was the guest of her brother and sister-in-law, Mr. and Mrs. Harry Bernfeld.

Mrs. L. Dover, of Toronto, is visiting her son-in-law and daughter, Mr. and Mrs. A. Chernofsky, Lincoln Avenue.

Lawrence Bernstein, of Flint, Mich., is visiting his grandparents, Mr. and Mrs. F. Fraser, Sherbrooke Street West.

Mr. Hyman V. Bloomfield, of Washington, D.C., was visiting his parents, Mr. and Mrs. Samuel Bloomfield, Dorchester Street.

Mrs. Sarah Rivers, Linden Avenue, has left for Florida, where she will spend the winter.

Miss Phyllis Bronfman, who attends Sarah Lawrence College, Bronxville, N.Y., is spending the holidays with her parents, Mr. and Mrs. Samuel Bronfman, Belvedere Road.

Mr. and Mrs. Bernard M. Bloomfield, Dorchester Street West, have returned from New York and Philadelphia.

Mr. and Mrs. Philip Levy, Victoria Avenue, spent a few days visit in Quebec.

Mrs. Helene Hoffman and Miss Rachel S. Bloomfield entertained at tea in honor of Miss Debbie Rabinowitz, a bride-elect of December 26.

Mrs. Nathan Rudofsky, of Brooklyn, N.Y., and Mr. and Mrs. Joseph Stern, of Cleveland, Ohio, were in Montreal for the marriage of Miss Marion Stern, daughter of Mr. and Mrs. Nathan S. Stern, Grosvenor Avenue, to Harold Schachter, son of Mr. and Mrs. Louis Schachter, Bloomfield Avenue.

Mrs. David Moser, Hutchison Street, is visiting relatives in Florida.

Mrs. J. Fisher, Maplewood Avenue, is in Boston, Mass., the guest of her brother-in-law and sister, Mr. and Mrs. S. Samel.

Mr. and Mrs. Norbert M. Nixon have taken up residence at 5290 St. Catherine Road.

Mrs. M. Klein and daughter, Lorne, of Toronto, are visiting the former's parents, Mr. and Mrs. B. Nisbet, Jeanne Mance St., and will remain for the marriage of her sister, Miss Claire Nisbet, to Dr. William Nathanson, R.C.A.S.

Mr. and Mrs. Max K. Steinberg, and daughter, of Brooklyn, N.Y., were visiting her parents, Mr. and Mrs. Harry Nemetz, St. Joseph Boulevard. Mrs. Steinberg and daughter went to Ste. Agathe, where they are spending a few weeks.

Mrs. B. Telchinsky, 4873 St. Urbain Street, is leaving to spend a month in Philadelphia and New York.

Sapper Percy Baskin, R.C.E., spent several days visiting his parents, Mr. and Mrs. D. Baskin, St.

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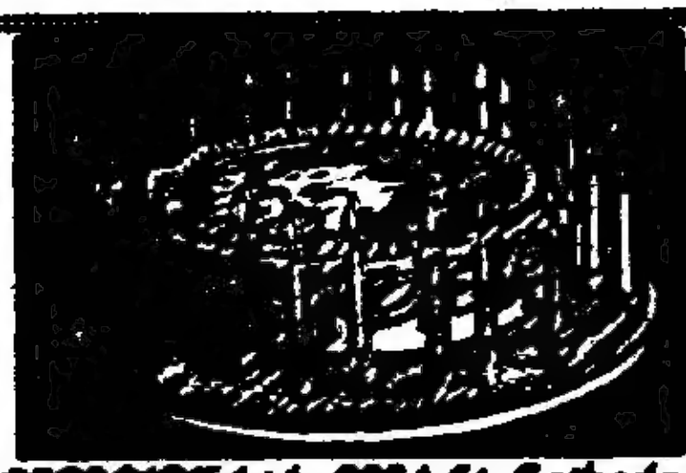
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Urbain Street, and has returned to Hebert, N.S.

Mrs. A. Pinto Joseph and Mrs. Blanche Jonas, of New York, visited the former's son and daughter-in-law, Dr. and Mrs. Edward D. Joseph, Prince Arthur Street West, to attend the convocation at McGill University, when Dr. Joseph received his degree in medicine.

Mr. and Mrs. Sydney Baskin, St. Urbain Street, have returned home after spending several days at Castle des Monts, in Ste. Agathe.

Mr. and Mrs. C. Rosenstone, and sons, Herbert, Norman, and Robert, Vendome Avenue, are leaving to spend the holidays at Castle des Monts Hotel, in Ste Agathe.

Mrs. H. Fruitman, of Toronto, is visiting her son-in-law and daughter, Mr. and Mrs. B. Lev, Queen Mary Road.

Mrs. L. Sandler, Oxford Avenue, has returned from New York, and Portland, Maine, where she visited her daughter, Mrs. Peter Goodman, of Portland.

Mrs. A. Keylitz, Addington Avenue, has gone to New York and Hartford, Conn.

Mr. and Mrs. J. Levitt, 9265 Cote St. Luc Road, are in Chicago, visiting their daughter and son-in-law, Mr. and Mrs. E. Epstein.

Mr. and Mrs. Saul Niloff, of Sherbrooke, were here for the graduation of their son, Dr. Paul Niloff R.C.A.M.C., who received his degree in medicine at McGill University at the convocation last week. Dr. Niloff is interning at the Jewish General Hospital.

M. Rittenberg, Vendome Avenue, is spending the winter in Florida.

Mrs. Maica Kirsch, Vendome Avenue, is visiting her daughter, Mrs. Ralph Rosenthal, of New York, for the winter.

Mr. and Mrs. B. Shapiro, Cote St. Luc Road, are in Florida.

Mrs. M. Gringorten and sons, Lawrence and Barry, of Toronto, are visiting her mother, Mrs. Laura Berman, Queen Mary Road.

Mr. and Mrs. Max Weisler, 5127 Notre Dame de Grace Avenue, are holding a reception at Shaar Zion Synagogue, on Sunday evening, December nineteenth, in honor of the marriage of their daughter, Gerda, to Marvin Rosner.

Mrs. Maica Kirsch, Vendome Avenue, entertained at a tea at the home of her daughter-in-law, Mrs. Myer Kirsch, 790 Bloomfield Avenue, the present being Mesdames J. Barnett, Eva Wolman, M. Illovitch, A. Segal, I. Davine, J. Goldstein, I. Gray, M. Kramer, H. Bye, P. Shenker, R. Jacobson, M. Ruttenberg, M. Campbell, H. Paul, B. Levy, Myer Kitsch, M. Marcus, I. Shapiro, of Ste. Agathe, and Miss Marguerite Kirsch.

Miss Ruth Lupovitch, a bride-elect of January 9, was entertained at El Morocco by Miss Jean Cooke, others present being: Miss Adele Silver, Mrs. J. Cooke and Mrs. H. Lupovitch.

Miss Jeannie Cohen, 5039 Esplanade Avenue, entertained at a birthday supper party for Leo Silber, others present being: Misses Ida Cummings, Sylvia Marksfield, Mary Lerman; and Julius Biberfeld, and Max and Bernard Silber. The table held a centrepiece of roses and tapers, and decorative place cards.

Miss Marjorie Glick, Esplanade Avenue, was entertained on December 11, at a surprise party, at her home, by her sister, Miss Gerry Glick. The guests were: Misses Ruth Wolman, Freda Garber, Sylvia Frank, Rose Vetter, Nettie Cohen, Mrs. John Gruenwald; and Robert Roberts, Al. Mathkin, Max Eisbender, Joseph Auerbach, David Doctor, Leo Gluma, John Gruenwald, and Manual Glick.

Entertaining for Miss Diana Bresner, whose marriage to Harry Moore takes place on December 26 were: Mrs. M. Buchen, 5222 Jeanne Mance Street; Mrs. S. Moore, 5286 Clark Street, and Miss Fay Bresner, sister of the bride-elect, silver and china shower at the Hungarian Tokay; Miss Anna Bresner sister of the bride, tea and presentation of odd cups and saucers; Mrs. J. Bressinger, dinner and presentation at the Queens Hotel.

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Mrs. H. Finkelstein, de Bullion Street, gave a tea in honor of Miss Rita Charney, a bride-elect of January. Mrs. A. Rotter, assisted by Mrs. J. Bienstock, poured tea for Mesdames A. Etcovitch, M. Oster, J. Macklowitz, M. L. Etcovitch, H. Halpern, S. Mendelson, M. Reisler, S. Reisler, L. Atcovitch, J. Goldstein, A. Ellison, J. Segal, Misses Mollie Finkelson, Anne Adler, and Frances Atcovitch. The bride was presented with odd cups and saucers.

Entertaining for Mrs. Harold Schachter, who was Miss Harriet Ostro, were: Mrs. N. S. Ostro, Stuart Avenue, mother of the bride, at a tea at the Queen's Hotel; Mrs. D. Freedman, 154 Willowdale Avenue; Mrs. L. Kaufman, and Miss Celia Kaufman, tea, at the former's home; Mrs. S. Rosenberg, 2845 Willowdale Avenue, tea; Mrs. B. Abner, de Vimy Avenue, tea; Mr. and Mrs. B. Fogle, 7 Winchester Avenue, evening; Mrs. H. Gasco, tea at Eaton's; Mrs. L. Schachter, mother of the groom, Bloomfield Avenue, tea; Mrs. D. Segal and Mrs. J. Segal, tea; Mrs. C. Vineberg and Mrs. A. Fishman, tea at Eaton's; Mrs. H. Rubin, Victoria Avenue, tea; Mr. and Mrs. L. Segal, St. Dominique Street, family dinner; Mrs. J. Lach, Stuart Avenue, tea; Mrs. I. Miller, Solomons Avenue, tea; Mrs. M. Taiger, 2788 Willowdale Avenue, tea; Mrs. E. Greenspoon, luncheon at the 400 Club; Miss Anne Schachter, dinner at the Queen's Hotel; Mrs. S. Gasco, tea at Eaton's; Mrs. L. Rabinlick, luncheon at Chez Ernest; Miss Bonnie Ostrovsky, maid of honor, tea at Eaton's; and Mrs. H. Ostro, at tea.

Entertaining for Mrs. Michael Levine, who was Miss Ida Hoffman, were: Mrs. Samuel Hoffman, mother of the bride; Mrs. Samuel Penny, sister of the bride, and Mrs. Maurice Hoffman, sister-in-law of the bride, at a tea with one hundred guests and presentation of a white dinner set and silver flatware; Mrs. T. Boro, Wilbrodale Avenue, luncheon, presentation at El Morocco; Mr. and Mrs. J. Penny, Lajoie Avenue, dinner, presentation; Miss Dora Lefcort, supper, theatre and presentation; Mrs. E. Gasner, Esplanade Avenue, and Mr. P. Penny, Esplanade Avenue, luncheon at El Morocco and presentation of a coffee service; Mr. and Mrs. Morris Penny, Bagshaw Street, and members of the prior dinner party, Silver Birch Avenue, tea and presentation of a humidor; Mrs. S. Weinstein, Bloomfield Street, and Miss Adele Lavitt, Bloomfield Street, tea and presentation of a humidor; Mrs. L. Lefcort, Spartan Avenue, Miss S. Weiner, Durnford Avenue, and Mrs. S. Vineberg, Warwick Avenue, mother and sisters of the groom, tea, presentation; Mrs. J. Marcovitch, Clark Street, aunt of the groom, at supper, and evening presentation; Mrs. H. Strobl, Esplanade Avenue, and Mrs. S. Boro, Clinton Avenue, tea at the latter's home, and presentation of a crystal bowl; Miss Ada Morris, St. Hubert Street, tea at Ann Dolices, and gift of odd cups and saucers; Miss Goldie Pinsky, Hutchison Street, luncheon at El Morocco and gift of a purse set; Mrs. A. Pinsky, Bagshawdle Street, and Miss Esther Lefcowitz, Durocher Avenue, tea and presentation of odd cups and saucers; Mrs. Alex Pinsky, Outremont Avenue, tea at Eaton's and presentation; Mrs. M. Shar, Beaconsfield Avenue, theatre and tea presentation at Ann Dolices; Mrs. P. Pinsky, Hutchison Street, tea presentation at Eaton's; Mrs. H. Bernberg, Jeanne Mance Street, tea, and gift of odd cups and saucers; Mrs. H. Litvack, Mont Julian Drive, luncheon at El Morocco and presentation of sandwich plates; Mrs. I. Spindel and Misses Blanche Boyle, and Anne Winer, presentation of a hand-painted tray.

Hydro In Quebec

Because of the cases which are now under consideration by the Public Service Board in Montreal, it is inappropriate to comment in detail upon specific proposals of Premier Godbout's electricity programme.

Clearly, that programme divides two ways. Millions in Quebec who have electricity are to get cheaper electricity. The millions more in Quebec who cannot afford electricity because of private companies rates and service charges are to get electricity at rates they can afford.

The private companies object. That is natural. Their job is to make profits. But the job of Premier Godbout is to insure that the people of Quebec get the maximum out of the rich hydro resources which are theirs. That applies not alone to rates but also to the ability of Quebec to compete in the forthcoming post-war struggle for more industries.

In considering the Godbout programme it is, for the moment, unnecessary to go further than this:

Ontario has nationalized electricity.

Ontario has cheaper electricity than Quebec.

Ontario, through nationalization, can buy electricity from private companies in Quebec and then resell it at rates which undercut Quebec.

Ontario, in its day, went through all the criticism — and worse — which Premier Godbout now experiences. The interest of the people triumphed.

If Ontario has done that; so can Quebec.

U. S. Group Helps in Plan To Save Jews

To assist in the formulation and furthering of a plan to save the surviving Jews of Europe from extinction by the Nazi regime, a Washington emergency committee was organized in Washington under the chairmanship of George Maurice Morris, practising lawyer and former chairman of the American Bar Association.

The immediate purpose of the committee is to present the Jewish rescue problem to the Congress and the members of the Administration with a view to definitive action along the lines of the resolution which has been introduced in Senate and House. The bill recommends the creation by the President of a commission of diplomatic, economic and military experts charged with responsibility for immediate action in behalf of the 4,000,000 Jews still alive in Germany and its satellite countries.

"An arm of our Government, charged with the task of rescue, can arrange for temporary asylums in border countries for Jews who can escape Germany and the conquered countries," Mr. Morris said.

Producer Did Not Forget Kin Abroad

Max Reinhardt, producer of "The Miracle" and other spectacles in America and abroad, who died on Oct. 31, left his estate to his widow and two sons, and directed them to make provision for relatives and friends in Europe.

Mrs. Helene Thimig Reinhardt, the widow of Pacific Palisades, Calif., receives one-half of her husband's estate in the U.S., in addition to his personal effects. The will also left her personal effects in Salzburg, Austria or in any part of the world. One-fourth of the estate in the U.S. other than personal property is bequeathed to each of his sons, Gottfried Reinhardt of 11 East Fifty-second Street, who petitioned for probate of the will, and Wolfgang Reinhardt of Santa Monica, Calif.

Mr. Reinhardt directed his sons and widow to continue to make remittances to his two brothers, Siegfried Reinhardt of Amsterdam, the Netherlands, and Leo Reinhardt, care of the aliens' internment camp, Liverpool, England; Jenny von Saurt, a sister-in-law, of Berlin, and Jenny Kleinfeld, also of Berlin, whose relationship is not disclosed.

The petition noted that Jenny Reinhardt, a sister, who was also named a beneficiary in the will, had died in Poland in 1941.

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two cups brown sugar
one-half cup salted butter
three egg yolks
one-third cup cocoa
three egg whites
one-half cup warm strong coffee
one-half cup sour cream
one level teaspoon baking soda
two cups pastry flour

Mix sugar with butter well, add egg yolks and beat hard. Add cocoa which has been mixed with coffee to a smooth paste, mixing all the while, and then add sour cream to which baking soda has been added. Pour into mixture alternately flour and sour cream mixture. Add egg whites, well beaten. Bake in pan about seven by five by three, in oven of 375° for about forty minutes.

Mrs. S. Forcht,
73 Humewood Drive, Toronto.

SPAGHETTI AND CHICKEN

½ lb. spaghetti
clove of garlic
½ tablespoon sugar
1 cup of cooked, diced chicken (or chicken livers)
1 cup of diced, raw mushrooms
1½ cups canned tomatoes
1 tsp. salt
pinch pepper
dash of cayenne
⅓ cup of finely-crushed bread crumbs
½ cup chopped onion

Boil spaghetti in hot, salted water for twelve minutes. Drain and pour into a greased baking pan. Saute onions until tender. Add these to onions, garlic, tomatoes, salt, pepper, sugar, cayenne, and diced chicken (or chicken livers). Saute until brown. Add raw mushrooms, and saute a few minutes longer. Mix all well together, and add to the spaghetti. Sprinkle on top with crumbs. Bake in a 350° oven until crumbs are brown. Serves eight.

Mrs. S. Lerner,
5210 Victoria Avenue, Montreal.

Recipes for economical, time-saving, nourishing dishes are wanted. Please share!

Church Council Warns On Racial Contempt

A warning that the United States may win the war but forfeit the peace, unless interracial respect and co-operation are woven into the "fabric of our thought and life," was given by the Federal Council of the Churches of Christ in America in its annual race-relations message.

The message, which called upon all Christians to be unprejudiced and wise enough to bridge the chasms of racial isolation and segregation, said: "We must not, like our enemies commit the sin of racial contempt and domination based upon theories of a master race."

Asserting that anti-Semitism, ill treatment of Negroes and Japanese-Americans, and race riots in widely separated places gave evidence of the necessity for action, the statement urged church members to "vigorously oppose" all policies and practices of racial discrimination in the armed services and in industry.

"The growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction," the statement said.

"We must remember without regard to racial distinctions that China, India and other Eastern and Western nations are our allies. We cannot achieve a co-operative world order without them — nor should we!"

The race-relations message is designed by the council for use by churches and church groups as part of an educational effort which will culminate in the celebration of Race Relations Sunday on Feb. 13, 1944, and in the observance of the month of February as Brotherhood Month.

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News, pictures, and advertising omitted this week due to lack of space will be published next week.

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Reliable sources estimate that of the half million radio-listeners in Palestine, Syria and Lebanon, 270,000 are Palestine Jews. Jews constitute 75% of the licensed radio-set owners in Palestine.

The new but rapidly growing diamond cutting and polishing industry in Palestine now faces a serious threat as a result of reports received from the Diamond Syndicate in London that the supply of raw diamonds of the small variety shipped to Palestine will be considerably curtailed. Stones of this type comprise 80% of all the diamond industry's output in Palestine.

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Social Notes — Toronto

Sqdrn. Ldr. Bernard Alexandor and Mrs. Alexandor, of Ottawa, Ont., were guests of the latter's brother-in-law and sister, Mr. and Mrs. Benjamin Luxenberg, Alexandra Wood.

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Mr. and Mrs. Herbert L. Nussbaum, Rosedale Heights Drive, spent a week in New York.

Mr. and Mrs. Martin Cohn, Albany Avenue, have left to take up residence in Cleveland, Ohio.

Mrs. B. Cooper, Boulton Drive, is visiting her son-in-law and daughter, Mr. and Mrs. A. Dobrofsky, of Montreal, Que.

Mrs. Philip Cowan, Glenayr Road, visited her brother-in-law and sister, Mr. and Mrs. Milton Miller, of Lakewood, N. J.

Miss Sylvia Keyfetz, Walmer Road, has returned from Buffalo, N. Y., where she visited her brother-in-law and sister, Mr. and Mrs. Milton Jacobs.

Aircraftsman Irving Levenson and Mrs. Levenson and their daughter, Roberta Sharon, of St. Thomas, spent a few days with the former's sister, Mrs. Lillian Pratz, Rushton Road.

Mr. and Mrs. Charles Sandy, of Detroit, Mich., spent a few days with the former's brother and sister-in-law, Mr. and Mrs. J. Sandy, Springhurst Avenue.

Out-of-town guests here for the marriage of Miss Shirley Kirzner to Irving Madorsky, of Washington, D. C., which took place at Murray House on December 12, were: M. Meadow, of Chicago, Ill.; Mr. and Mrs. M. Madoff, of Windsor; Mrs. L. Bogin and family of Detroit, Mich.; Mrs. Paul Glick, of New York; M. Travers and B. Travers, of Newburgh, N. Y.; Mrs. M. Kay, of Washington, D. C.; and Mrs. G. Dine, of New Haven, Conn.

Mr. and Mrs. Harry Eisen and children, Helen and Leonard, formerly of 289 Dovercourt Road, have taken up residence at 206 Rusholme Road.

Paul Weisman, 124 Everden Road, is leaving to spend a week at the Mount Royal Hotel, in Montreal, Que.

Mrs. Mac Weiss, of New York, is visiting her parents Mr. and Mrs. W. D. Sherman, Glen Edythe Drive.

Mrs. Morry Manov, of Buffalo, N.Y., visited her mother, Mrs. S. Zubotte, Pendrith Avenue, for a few days, before leaving for Miami, Florida, to join her husband, who is in the U.S. Army Air Corps.

Mr. and Mrs. H. Schwartz, 510 Palmerston Boulevard, have returned from New York, where they spent two weeks, celebrating their first wedding anniversary.

Mr. and Mrs. Archie Cohen and son, Barry, formerly of Manning Avenue, have taken up residence in Chicago, Ill.

Mrs. Ida Weisman, 124 Everden Road, will spend a week in Montreal, visiting Mr. and Mrs. B. Bavlen, and Mr. and Mrs. J. Goldstein.

Mr. and Mrs. Reuben Levy, Christie Street, are spending the holidays with their son-in-law and daughter, Mr. and Mrs. Charles Apsel, of Detroit, Mich., where they will celebrate their fiftieth wedding anniversary. They will visit with their sons and daughters-in-law, Mr. and Mrs. Wilfred Levy, and Mr. and Mrs. Irwin Levy, of Los Angeles, Ca.

Mrs. Harold Jacques Crawford, Bloor East, is in New York, where she is visiting her brother-in-law and sister, Mr. and Mrs. J. Kostant.

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Mrs. P. B. Kates and daughter, Hannah, Grace Street, have returned from Detroit, Mich., where they were guests of Dr. and Mrs. I. C. Elson.

Mrs. Louis King, 795 College Street, flew to Rochester, N.Y., where she will spend two weeks with her sister, Mrs. Ann Weiss, and family.

Mrs. Hart Wintrob, Forest Wood, did not go to Ottawa, Montreal, and St. John, N.B., as reported.

Mrs. Benjamin Luxenberg, Alexandra Wood, entertained at a luncheon for her sister, Mrs. Bernard Alexandor, of Ottawa, Ont.

Mrs. Mac Harris, 120 Essex Avenue, was hostess at a presentation evening for Miss Evelyn Berger, a bride-elect of February 27.

Mr. and Mrs. Charles Foster, Old Forest Hill Road, were hosts at a dinner party in honor of Sqdn. Leader and Mrs. Bernard Alexandor, of Ottawa, Ont.

Miss Lillian Collis, 1162 Queen Street West, was hostess at a shower to honor her sister, Miss Anne Coll's, whose marriage to Edward Wienberg, R.C.A.F., takes place on December 26. About thirty guests were present.

Mrs. Herman Smith was hostess to fifteen guests at a presentation tea at Simpson's Arcadian Court, honoring Miss Evelyn Berger, whose marriage to Corporal Jack Bargman, R.C.A.F. takes place on February 27.

Mrs. J. Weinstein and daughter, Mrs. William Mandel, were hostesses at a luncheon at the Royal York Hotel, honoring Miss Lillian Siderson, whose marriage to Louis Weinstein takes place on December 23. About twenty-five guests were present.

Mr. and Mrs. Harry Harbour, Walmer Road, entertained a few friends at dinner and evening in the Queen Elizabeth Room, King Edward Hotel. Out-of-town guests were Lt. Colonel and Mrs. Gerald Franklin, of Montreal, Que.; and Robert Edelstein, of Ottawa.

Mr. and Mrs. J. Teplitsky, 142 Major Street, gave a dinner to honor Miss Anne Collis and Edward Wienberg, R.C.A.F., whose marriage takes place on December 26. Mr. and Mrs. H. Collis, Mr. and Mrs. J. Stillman, Mr. and Mrs. M. Silver, Mrs. Z. Koslove, Mrs. A. Collis and Mr. and Mrs. M. Collis were other guests.

MARRIAGES

Weiss-Gerfunkel

The marriage of Lillian Rosen, daughter of Charles Gerfunkel, Avenue Road, and the late Mrs. Gerfunkel, to Milton Emanuel Weiss, son of Mr. and Mrs. Bennett Weiss, was solemnized at the King Edward Hotel, on November 30, Rabbi Samuel Sachs and Rabbi M. Levy officiating. The bride, given in marriage by her father, wore a street-length dress of gold cloth on blue background. Her small matching cap held a fingertip veil of blue tulle illusion, caught at each side with tiny clusters of orange blossoms. She had her mother's diamond pendant on a gold chain, and carried a miniature cascade of blue, gold, and green baby orchids and swainsona. Her only attendant was her sister, Mrs. John J. Streit, of Brantford, in turquoise blue sheer wool, with matching felt hat, carrying yellow chrysanthemum petals and cream-colored roses. Herbert J. Weiss, brother of the groom, was best man and the ushers were: John J. Streit, of Brantford; Milton M. Meretsky, of Windsor; and Harvey Kathron. A dinner followed for the immediate family, Mrs. Mortimer Freedhof, of Brooklyn, N. Y., receiving. For the wedding trip to New York, the bride wore a raspberry-red soft wool dressmaker suit, black accessories, and green orchid corsage. They will live in Toronto.

Shulman-Lepofsky

The marriage of Norma, daughter of Mr. and Mrs. Harry Lepofsky, Rusholme Road, to Harold, son of Mr. and Mrs. Murray Shulman, Collin Avenue, took place on November 16 at McCaul Street Synagogue. Rabbi S. Sachs and Rabbi William Gordon officiating, assisted by Cantor B. Wladowsky and his choir. Harvey Silver played the wedding music and Ben. Perlove sang "Because." The bride was given in marriage by her father. She wore a gown of white satin, fashioned on torso lines, with scallops set in the tulle yoke, and scalloped waistline. The long sleeves came to points over the wrists and her full skirt ended in a long train. Her full-length veil of tulle illusion fell from a skull cap of orange blossoms, and she carried a cascade of white orchids, gardenias, bouvardia, swainsona, and lilies. Miss Estelle Saltzman was maid of honor, gowned in powder blue brocaded taffeta, with matching pompadour hat, and she carried a cascade of coral roses, swainsona, and bouvardia. The bridesmaids, Misses Rena Bederman, of Detroit, Mich., and Pearl Lepofsky, in pastel yellow; Lenore Sugar and Marilyn Tana, in pastel peach; Eleanor Wolfe and Ruth Lepofsky, in turquoise blue; and Blanche Freeman and Leona Mintz, in pale orchid, wore street-length dresses fashioned like that of the bride, with heart shaped head-dresses to match, and carried miniature cascades of pansies, sweetpeas, bouvardia, and yellow petal chrysanthemums. Judith Silver, in powder blue, and Ruth Lepofsky, in pastel pink were junior bridesmaids in floor-length dresses of point d'esprit over taffeta with matching Dutch caps, and they carried small cascades of roses. Fred Lepofsky, brother of the bride, was best man, and the ushers were: Gilbert Shulman, Ruben Kop, Arthur Altsteder, Leslie Crangle, Murray Grauer, Gerald Lessport, Sidney Berg, and Raymond Lepofsky. At the dinner the bride's mother received in an American Beauty crepe gown trimmed with American Beauty, mauve and purple sequins, with a matching heart-shaped hat, trimmed with ostrich feather-tips, the veil coming to a snood effect, and orchids on her evening bag. The groom's mother wore grey silk, with American Beauty accessories.

with a corsage of American Beauty with feather tips, and carried a bridal bouquet of orchids. For travelling to Montreal, Que., where the couple spent their honeymoon, the bride wore a powder-blue crepe dress, with a blue-toned blue feathered hat, and beaver coat. They will live at 1600 Bathurst Street.

Gold-Tobe

The marriage of Reta, daughter of Mr. and Mrs. Samuel Tobe, of Niagara-on-the-Lake, Ont., to Frank, son of Mrs. Gold and the late B. Gold of Niagara-on-the-Lake, Ont., took place at Men of England Synagogue, on November 28, Rabbi Burak, Rabbi M. H. Levy and Cantor Boris Charloff and his choir officiating. Arthur Tobe, brother of the bride, and Estelle Tobe, cousin of the bride, sang "Because." The bride, given in marriage by her parents, wore a gown of white satin, fashioned on princess lines. Her finger-tip veil was draped to a crown of the same material as her gown, and she carried a bouquet of white roses. The maid of honor was her sister, Miss Bella Tobe, in a street-length two-piece dress of ice-blue embroidered moire taffeta, with matching headdress and finger-tip veil, and she carried a nosegay of roses. Dr. M. Gold, of Montreal, cousin of the groom, was best man. At the dinner and reception there were four hundred guests. The bride's mother receiving in black crepe, with black sequins and corsage of roses; the groom's mother in black crepe, with with corsage of roses. The couple left on a wedding trip to Montreal, Que., and will live in Niagara-on-the-Lake. For travelling the bride wore a brown coat trimmed with white fox, and matching accessories.

APPROACHING MARRIAGES

Mr. and Mrs. W. Finestone, 4376 Wilson Avenue, Montreal, announce the approaching marriage of their youngest daughter, Dianne, to Captain David S. Brigel, C.D.C., son of the late Dr. and Mrs. Brigel, of Palestine, stationed in Port Albert, Ont., to take place in Montreal, on December 25.

ENGAGEMENTS

Mr. and Mrs. B. Befick, Huron Street, announce the engagement of their daughter, Ruth, to David, son of Mr. and Mrs. A. Litovitz.

Mr. and Mrs. P. Gold, Huron Street, announce the engagement of their daughter, Molly, to Harry, son of Mr. and Mrs. L. Lazarus, College Street.

Mr. and Mrs. M. Dochen, 185 McCaul Street, announce the engagement of their daughter, Freda, to Alex Rosenberg, son of Mr. and Mrs. A. Rosenberg, of Niagara Falls, N.Y.

Mr. and Mrs. S. Berta, 200 Grace Street, announce the engagement of their youngest daughter, Phyllis to Irving, son of Mr. and Mrs. H. Shoplokman, 216 Grace Street.

Mr. and Mrs. M. Stein, 1500 Bathurst Street, announce the engagement of their daughter, Sylvia, to Joseph Kapelsh, son of Mr. and Mrs. D. Kopman, 110 Hilton Avenue, the marriage to take place on March 14.

The engagement of Ruth, youngest daughter of J. Solomon, Markham Street, and the late Mrs. D. Solomon, formerly of Welland to Pte. Harry Slopen, son of Mrs. Slopen and the late F. Slopen, of Windsor, is announced, the marriage to take place in March.

The engagement of Dorothy, daughter of Mrs. Rossman and the late M. Rossman, Gorvale Avenue, to William, son of Mr. and Mrs. Abner Kirshenblatt, 822 Dundas Street West, is announced, the marriage to take place the latter part of March.

The engagement of Mildred, daughter of Mrs. Rose Barovick, Glenballie Place and the late Morris Barovick, to Samuel, son of Mr. and Mrs. H. Myers, Grace Street, is announced.

The engagement of Evelyn, daughter of Mr. and Mrs. Herman Genslor, of New York, to Flying Officer Seymour Bernard, D.F.C., son of Mr. and Mrs. Louis Bernard, 410 Crawford Street, is announced, the marriage to take place shortly.

BIRTHS

Born, to Mr. and Mrs. Bernard Sussman (nee Gertrude Granatstein), 208 Roxton Road, on December 6, at Mount Sinai Hospital, a son, Martin Allen. Grandparents are Mr. and Mrs. J. Granatstein, 208 Roxton Road; and Mr. and Mrs. B. Sussman, 742a Euclid Avenue.

Born, to Mr. and Mrs. J. Marcus, of Detroit, Mich., (nee Dora Felsot), on November 26, a son, Lawrence Allan. Grandparents are Mr. and Mrs. M. Marcus, Augusta Avenue; and Mr. and Mrs. H. Felsot, of Detroit, Mich.

DEATHS

Jack Goldenberg, sixty-one, 355 Crawford Street, died suddenly on December 8. He was a member of the Labour League. Surviving are one daughter, Marie, in Russia; one son, Harry; two brothers, Ben, of Los Angeles, Cal., and Harry; one sister, Mrs. Rose Rosen, and one grandchild. Funeral services to the Labour League Cemetery.

Card Of Thanks

Norman A. Alper and family wish to thank their many friends and relatives for their kindness and sympathy extended to them in their recent loss of a beloved wife and sister-in-law.

BAR-MITZVAHS

Mr. and Mrs. Max Wilder, 577 Crawford Street announce the bar-mitzvah of their son Seymour, to take place on Saturday, December 25, at Conservation Bais Yahuda, at 11 a.m. Reception will follow at home.

The Mayor of Rome, a fascist party member, defied the Germans by refusing to accept its pronouncement to deprive Jews in his city of all special rations, contending that the Italian people would provide those Italian Jews with the Jews

U. S. Considers Jews In Europe, Says Hull

Cordell Hull, Secretary of State, assured the Jewish National Workers Alliance that the Government of the United States was giving "every consideration" to the plight of the Jewish people in Europe.

Mr. Hull gave this assurance in a message to the Alliance, a fraternal organization of the labor Zionist movement, read before an audience of 3,000 persons in Carnegie Hall on the Alliance's thirtieth anniversary.

Messages congratulating the organization upon its achievements in cultural work in the U.S. and in behalf of Palestine were read also from Governor Dewey, Wendell L. Willkie, Henry Morgenthau, Jr., Secretary of the Treasury; Harold L. Ickes, Secretary of the Interior, and Senator Alben W. Barkley, Senate majority leader.

David Pinsky, playwright and president of the Alliance, and Louis Segal, general secretary, announced that it has launched a campaign for the sale of $1,000,000 of war bonds within sixty days and a special fund raising drive for $750,000 to top the membership's $1,000,000 goal for Palestine upbuilding and Jewish rescue work this year.

Chaim Greenberg, editor of The Jewish Frontier, and Israel Meremiski, general secretary of the Palestine Federation of Labor, stressed the importance of Palestine as the main hope of the millions of Jews in occupied countries.

Messages came from the Jewish National Fund headquarters in Jerusalem, Dr. Stephen S. Wise, president of the American Jewish Congress, and Louis Lipsky, American member of the World Zionist Executive.

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A young widow, age thirty, no children, good-looking, refined, well-educated, and good family background wishes the acquaintance of a professional or educated business man without children. Not over forty years. Box 47, Canadian Jewish Review, 21 Dundas Square, Toronto.

Wanted — Woman for light housekeeping and plain cooking. Telephone Ki. 9433 between eleven and twelve.

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• TORONTO MEETINGS •

• Martin M. Cohn, executive director of the Canadian Jewish Congress, Central Region, has resigned his position to assume the field directorship of the East Central States for the Council of Jewish Federations and Welfare Funds, with headquarters in Cleveland. Mr. Cohn, who is national president of the Canadian Association of Social Workers, was honored by officials of the Jewish welfare organization at a reception for Mr. and Mrs. Cohn at the Congress office. A. B. Bennett, president of the Central Region, expressed regret at the departure of Mr. Cohn, who was presented with a travelling bag. Henry Rosenberg, on behalf of the welfare organization, presented Mrs. Cohn with a gift. Mr. Cohn entered the social work through the Big Brother movement. In 1932 he became director of the Federation of Jewish Philanthropies, a position he retained when these fund-raising groups became the United Jewish Welfare Fund. In 1942 Mr. Cohn was appointed executive director of the central division, Canadian Jewish Congress, and also served as consulting director of the Welfare Fund.

• **BNAI BRITH GIRLS** met with the vice-president, Miss Helen Winters, presiding. A musicale, will aid charity; and the regional conference wil be held in Hamilton.

• **CLUB LAMONTE** first annual party, at the home of Miss Rena Klayman, Crawford Street, had present: Misses Rosalind Goldberg, Alyce Markowitz, Florence Lazar, Ruth Greenspoon, Jeannette Starkman, Shirley Soberman, Florence Stern, Dorothy Grossman, Norma Bilitstein, Helen Cohen Rena Klayman, Doris Greenspoon, Mrs. M. Klayman; Pte. Philip Chasen, Pte. Sol. Silver, Pte. Murray Wertman, all of No. 2 Canadian Army Course; Max Konigsberg, L. A. C. Raymond Cohen, R.C.A.F.; Sidney Shoom, Murray Charendoff, Melvin Goodman, William Kirsh, Abe Rosen, First Class Stoker Saul Firstein, R.C.N.V.R.; Allan Marshall, Frank Rasky, L. A. C. and Mrs. Morley Klayman.

• **HADASSAH**: Queen Esther Chapter met at the home of Mrs. S. Himel, 392 Palmerston Boulevard, Mrs. M. Margel presiding. Mrs. L. Hahn donated funds raised at her home toward the war effort. Mrs. J. James, the guest, spoke on the war effort luncheon. Annual bridge, Monday, December 27, at the Zionist Institute, has Mrs. L. Weiner as convenor. Pearle Goodfellow Chapter met at the home of Mrs. B. Newman, Mrs. D. Fagot presiding. A prize donated by the hostess was won by Mrs. J. Sant.

• **ADATH ISRAEL** Ladies' Auxiliary, Mrs. D. Siegel presiding, planned a shower of canned juices for Mount Sinai Hospital. Hostesses were: Mesdames M. Inglis, L. Sheohter, S. Snitzer, T. Gilbert, D. Siegel. A $2-or-more pledge was made by each member for Youth Allyah. Services were held by Rabbi A. Kelman. Hostesses were: Mesdames M. Goldstein, M. Goldberg, T. Gilbert, D. Siegel.

• **SHAAREI SHOMAYIM** Congregation: Hillcrest Sisterhood joint installation will take place on Sunday, January 2. Past president is Mrs. J. Kofman. Present executive is: Mrs. Harry Shapiro, president; Mesdames Max Menkes, J. Organ, A. Jacobson, S. Davis, M. Freedman. Oneg Sabbath Chanukah service takes place on Friday, December 24, at 8.30 p.m., Rabbi David Monson speaking on "When The Chanukah Lights Go On Again." Cantor A. Steinberg and his choir will sing. Social hour convened by Sisterhood.

Mrs. Tmima Littner Cohn, trustee on the Toronto Board of Education, is leaving Toronto shortly to take up residence in Cleveland, Ohio, where she will join her husband, Martin M. Cohn, recently appointed field director for the East Central States for the Council of Jewish Federations and Welfare Funds. Trustee Cohn represented Ward Four for the past four years on the Board of Education, heading the polls in her first and second years and being returned by acclamation in her last year. She is an honor graduate of the University of Toronto, Osgoode Hall, and the Institute For Child Study. She supervised the free legal bureau in Toronto for five years, giving legal assistance to the needy in the community without remuneration. She was a pioneer member of the C.C.F. in Ontario, and a sponsor of the C.C.Y.M., and she is vice-president of the Spadina riding, C.C.F. Mrs. Cohn is also a Labor Zionist, and a member of the Pioneer Women's Group. Mrs. Cohn's mother was Mrs. Emma M. Littner, organizer of English classes for foreign-born, and the Ryerson Home and School Club; and her two younger brothers in the armed forces are Captain N. Littner, stationed in Fredericton, N.B., and Lieut. M. Littner, with the U.S. army.

BNAI BRITH PROVIDES BABY NEEDS

A nursery furniture exchange to supply cribs, bassinets, carriages, high chairs, play pens, bottles, sterilizers, nipples, baby scales and baby beds on a loan basis for soldiers' wives with babies has been opened at the Bakersfield, California, by the Bnai Brith Women in cooperation with Red Cross Camp and Hospital Service Council at Minter Field. They collect the furniture from families whose children have outgrown it. A "lend-lease" baby needs center where married servicemen stationed in and around Palm Beach can borrow hard to get baby things has been opened by the Bnai Brith men and women of West Palm Beach, Florida. A vacant store serves as both a collection and reconditioning center.

Charges Allies Silent On Jewish Plight

United States Senator James M. Mead, speaking in New York at the Hotel Commodore at a conference of the American Organization for Rehabilitation Through Training Federation (ORT) charged that the Jews of Europe have been the victims of "one of the most amazing conspiracies of history — a technique of silence." He called upon the United Nations to "end this conspiracy."

The conference, attended by 1,000 persons, adopted a declaration protesting against the "continuing failure of the United Nations to provide effective aid and rescue to millions of human beings, who are now captives in Nazi-occupied territory, and who are doomed to planned extermination and destruction."

After pledging the fullest cooperation to the United Nations Rehabilitation and Relief Administration, the declaration said: "It is our fervent conviction that if, following this war, Jewish life is to be reconstructed in Europe, special measures will have to be taken by the N. N. R. R. A. commensurate with the degree of destruction wrought upon Jewish life by the Nazis."

Senator Mead, who praised the "magnificent contributions" to the war against Fascism made by the Jews of Europe, asserted that the Atlantic and Pacific Charters and the various declarations of the United Nations have given inspiration and hope to the peoples of the world.

Declaring that it was "high time the technique of silence about the Jews of Europe was brought to an end," Senator Mead pointed out that when the war is over there will be three or four million Jews in Europe urgently in need of assistance.

"Many of them, we hope, will be able to go to Palestine," he said, "there to build a new life for themselves in a homeland for their fellow Jews, and the United Nations in decency and justice must spare no effort to make that possible. Others, we hope will find welcome elsewhere. But for the great portion of them, there will be no alternative but to remain on the soil of Europe."

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is circulating a petition asking the Government to admit refugees without regard to race, creed or financial condition. 500,000 signatures are sought.

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YOUNG MEN'S HEBREW ASS'N. 265 Mount Royal Ave. West (also open evenings and Sundays)
YOUNG WOMEN'S HEBREW ASS'N. 3561 St. Urbain St. (also open evenings and Sundays)
JEWISH IMMIGRANT AID SOCIETY, 4806 Park Ave. (also open Sundays)
JEWISH PUBLIC LIBRARY, 4099 Esplanade Avenue. (also open evenings and Sundays)
JEWISH DAILY EAGLE, 4075 St. Lawrence Blvd.
ADATH JESHURUN SYNAGOGUE, Mount Royal Ave. and St. Urbain St.
LABOR ZIONIST CENTRE, 5116 Park Ave. (also open Sundays)

TORONTO

CANADIAN NATIONAL COMMITTEE ON REFUGEES, 220 Queen St., West.
CANADIAN JEWISH CONGRESS, 150 Beverley St.
YOUNG MEN'S HEBREW ASSOCIATION, 15 Brunswick Ave. (also open evenings and Sundays)
JEWISH IMMIGRANT AID SOCIETY, 455 Spadina Ave.
HEBREW DAILY JOURNAL, 542 Dundas St. W.

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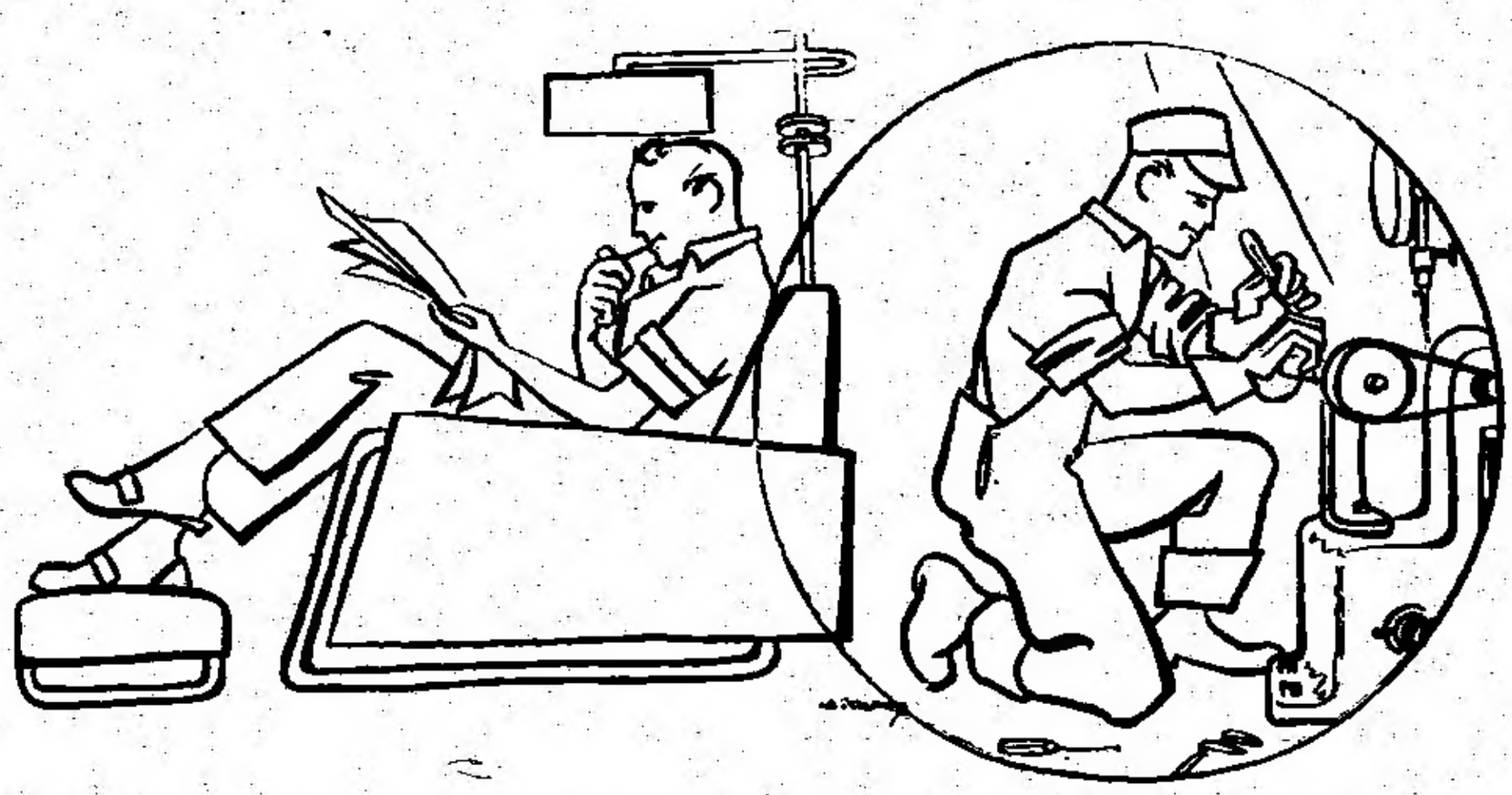

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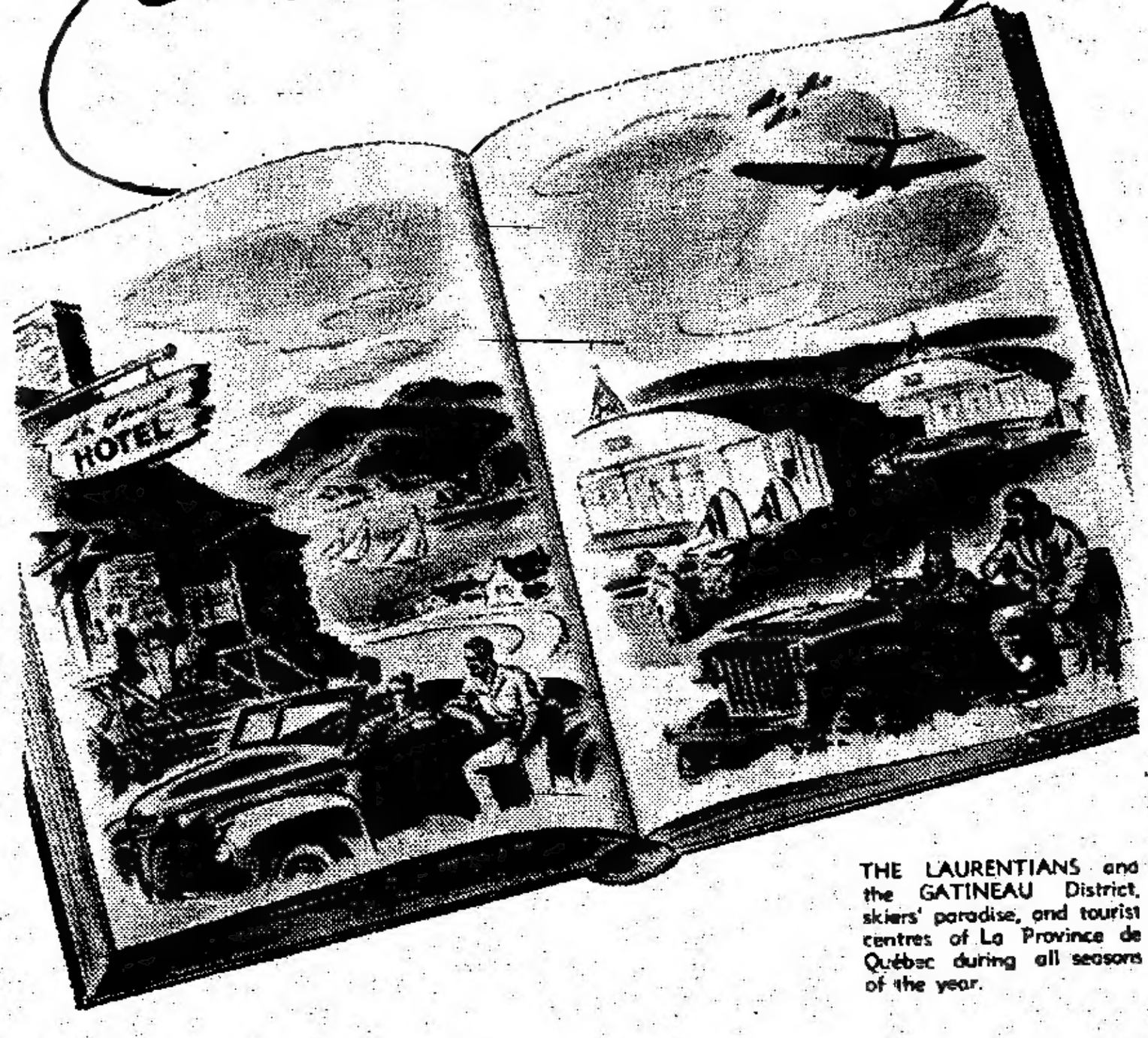

THE LAURENTIANS and the GATINEAU District, skiers' paradise, and tourist centres of La Province de Québec during all seasons of the year.

THE famous Laurentian and Gatineau districts of La Province de Québec are just as beautiful as ever . . . and today, the clear mountain lakes, villages, and rolling hills of our Province, now wrapping themselves in a mantle of snow, are welcoming new faces from every part of Canada—young Canadians in uniform coming to train for war.

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Our civilian populations at home are turning out shells, tanks, guns — more and more of the fighting tools for men who fight for freedom. Everywhere throughout this land can be seen bustling munition factories, training camps, air fields and shipyards.

Today, we would wish to see more of our friends from every part of Canada—travellers and tourists. But travel is less simple in wartime, and restricted to essential needs. If you can travel now, we extend our heartiest invitation and welcome, but if you must postpone your visit, your "French Canadian Vacation" will still be waiting for you —when Victory is won!

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